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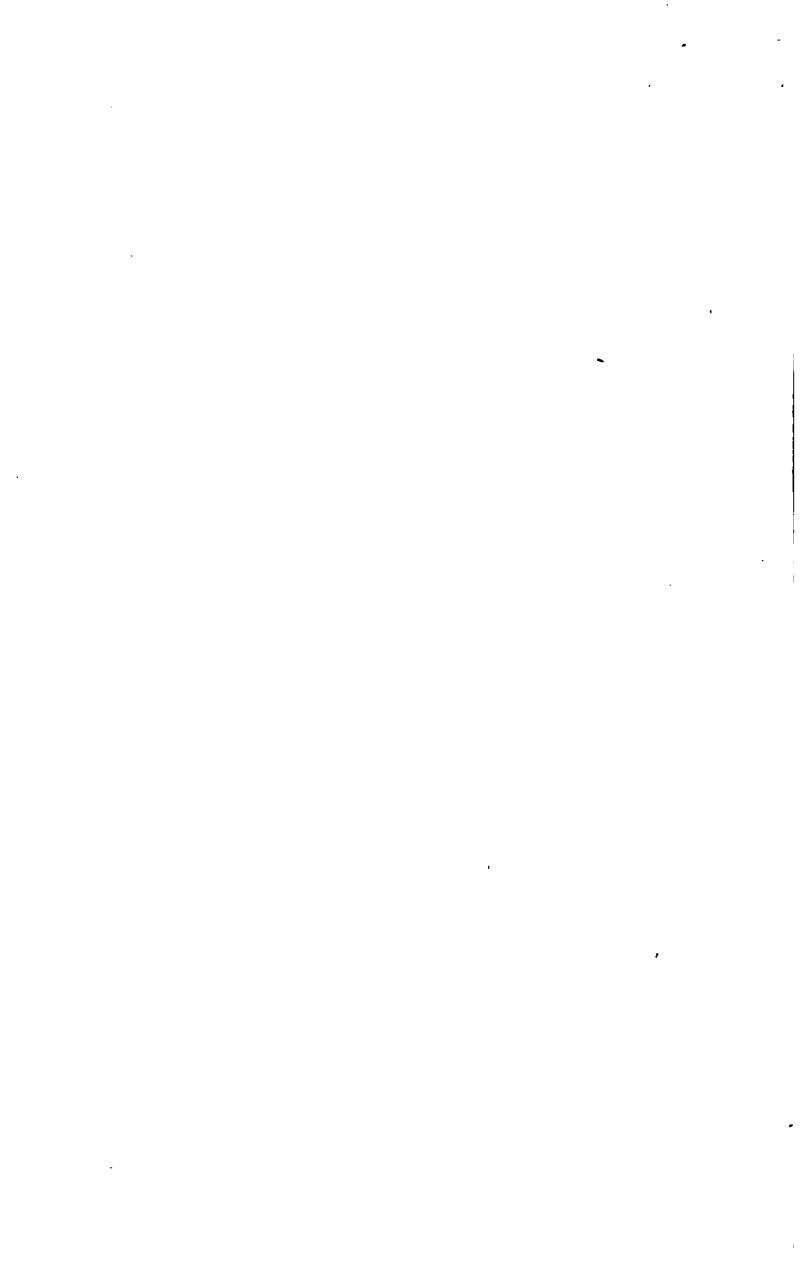
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THE
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REV. JOHN EYRE YONGE'S
EXPOSITION OF THE APOSTLES' CREED.

London :
HODDER AND STOUGHTON,
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MDCCCLXXXVII.





AN EXPOSITION
OF
THE APOSTLES' CREED.

BY THE REV.

JOHN EYRE YONGE, M.A.,

Late of King's College, Cambridge; Rector of Hempstead and Lessingham.

"This is the work of God, that ye believe on Him Whom He
hath sent."—JOHN vi. 29.

London:
HODDER AND STOUGHTON,
27, PATERNOSTER ROW.

MDCCCLXXXVIII.

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PREFACE.

THIS little work was designed to be a popular presentment of Bishop Pearson's great work, following his division of the subject, and bringing the results of his deep research within general reach. I kept to that design pretty closely, consulting at the same time Hooker, Barrow, and Beveridge. Naturally also I availed myself of the volume on *Spirits in Prison* by the Dean of Wells. I owe much also to the standard work by Canon Norris on *Rudiments of Theology*, and to Professor Westcott's Lectures on *Historic Faith*. I was glad to borrow something from my old friend, W. W. Harvey, on the *Three Creeds*. Also I learnt much from Dr. Bright's *Church History*, and Bishop Hefele's *Councils of the Church*.

I met with a disabling injury in the course of my work, but an extension of time was allowed me, and I hope that the interruption may not have impaired as it retarded the execution, and that the manual may be found serviceable in deepening the knowledge of topics in which all are so surely interested, and especially helpful to those who are preparing themselves for the sacred ministry.

JOHN EYRE YONGE.

HEMPSTEAD, *March*, 1887.

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THE APOSTLES' CREED.

IN ENGLISH.

I Believe in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ, His only Son, our Lord ; Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell, The third day He rose again from the dead, He ascended into heaven, And sitteth on the Right Hand of God the Father Almighty ; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost ; The Holy Catholic Church ; The Communion of Saints ; The Forgiveness of Sins ; The Resurrection of the body, And the Life Everlasting.

IN THE ORIGINAL GREEK.

Πιστεύω εἰς τὸν Θεὸν Πάτερα παντοκράτορα, ποιητὴν οὐρανοῦ καὶ γῆς·

Καὶ Ἰησοῦν Χριστὸν Υἱὸν αὐτοῦ τὸν μονογενῆ, τὸν Κύριον ἡμῶν, τὸν συλληφθέντα ἐκ Πνεύματος Ἁγίου, γεννηθέντα ἐκ Μαρίας τῆς παρθένου, παθόντα, ἐπὶ Ποντίου Πιλάτου, σταυρωθέντα, θανόντα, καὶ ταφέντα, κατελθόντα εἰς ᾄδου, τῇ τρίτῃ ἡμέρᾳ ἀναστάντα ἀπὸ τῶν νεκρῶν, ἀνελθόντα εἰς τοὺς οὐρανοὺς, καθεζόμενον ἐν δεξιᾷ Θεοῦ πατρὸς παντοδυνάμου, ἐκεῖθεν ἐρχόμενον κρῖναι ζῶντας καὶ νεκρούς.

Πιστεύω εἰς τὸ Πνεῦμα τὸ Ἅγιον, ἀγίαν καθολικὴν ἐκκλησίαν, ἀγίων κοινωνίαν, ἄφεσιν ἁμαρτιῶν, σαρκὸς ἀνάστασιν, ζωὴν αἰώνιον. Ἀμήν.

INTRODUCTION.

THE Creeds of the Christian Church are the formal expression of the "Faith which was once for all delivered unto the saints." Such expression is both natural and necessary. It is natural to a religion which springs from the hidden impulse of an inward principle; it is necessary to a body whose members are pledged to each other and united for common action, and whose bond of union is the acknowledgment of "One Lord, one Faith." It has in both regards the authoritative sanction of Holy Scripture. First, St. Paul recognises it as vital to the spirit of religion: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." *

Next he alludes to it as required by the external constitution of the Church, and its rule as a society: "Lay hold on eternal life, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses." † The confession thus

* Rom. x. 9, 10.

† 1 Tim. vi. 12; cf. Heb. x. 23: and its immediate connection with the reference to baptism in ver. 22 (R.V.).

spoken of may have been made at the time of ordination, but is generally understood of the baptismal vow. The question is not material; the passage indicates that a pledge, either initial or official, was required from members and ministers of the Church. In the case of the Ethiopian eunuch the verse * which relates a condition and a declaration made precedent to his baptism is of doubtful genuineness; nevertheless its undoubted antiquity, attested as it is by Irenæus, claims weight for it as evidence. What St. Paul "received" and "delivered" to the Corinthians † seems to present a Creed in substance or in germ; and so does his statement of "the mystery of godliness." ‡ The injunctions "Hold fast the form of sound words"; § and "Let that abide in you which ye heard from the beginning" || imply the existence of a definite scheme of teaching to be assented to ¶ and embraced by neophytes; and the adaptation of such for rehearsal is the formation of a Creed. The Greek of the New Testament supplies other indications which are less apparent in our translation. The verb rendered "believe" ** conveys in many places the notion of "declaring belief," e.g., "Simon himself believed, and being baptized;" compared with "In whom after that ye believed ye were sealed with the Holy Spirit." The meaning is plainly that upon profession of the faith the converts were baptized.

* Acts viii. 37. † 1 Cor. xv. 3—8. ‡ 1 Tim. iii. 16.

§ 2 Tim. i. 13.

|| 1 John ii. 24.

¶ ἀποδεξάμενοι τὸν λόγον ἐβαπτίσθησαν (Acts ii. 41).

** πιστεύω.

So in the two sentences "nearer than when we believed," * and "even we believed in Christ," † the aorist has but a strained meaning unless a declaration of belief is understood; the belief itself was not a thing of the past. ‡

It is probable that the earliest form of Creeds reflected little more than Christ's final command to baptize all men into the Name of the Father and of the Son and of the Holy Ghost, or even simply "into the Name of the Lord Jesus," § faith in Jesus as Christ and Son of God being the cardinal point of the new revelation, and leading up to and including the truth already acknowledged in relation to the Father; and the evangelic promise of the Holy Ghost. It is evident that the Creeds which have come down to us are mainly an expansion of the doctrine of the Holy Trinity; a doctrine shadowed out in many places of the Old Testament, but first embodied with distinct acknowledgment in the Lord's command above mentioned, and in the benediction of St. Paul, || and subsequently in the Christian Doxologies.

In the mention of the Son, however, is included the

* Rom. xiii. 11.

† Gal. ii. 16.

‡ The Greek perfect often denotes a continuous state, therefore *οἶδα ὃ πεπίστευκα* may be taken as equivalent to "Whom I believe," 2 Tim. i. 12 (and yet more markedly in St. John ii. 22). So *τοῖς πεπίστευκόσι*, Acts xviii. 27, might simply be rendered "believers"; but the true perfect sense is brought out if the meaning assigned above to *πιστεύω* is allowed.

§ Acts xix. 5. Compare the disputed but instructive verse ch. viii. 37.

|| 2 Cor. xiii. 14.

sum of His ministries for man ; and to that of the Holy Ghost is subjoined the effect of His operation in and for the Church. Thus the use of the Creed becomes doctrinal as well as declaratory ; not stating merely abstract truths, but inferring the obligatory action of Christian hope. And this character is in a measure represented by the names *Symbolum*, *κανὼν* (Canon), *Regula Fidei*. Our word Creed is derived from the first word of the Latin version, *Credo*, I believe. *Symbolum*, meaning in ordinary usage a token agreed on, a ticket of admittance, a military password, readily passed into the idea of a distinctive mark (*γνώρισμα*) of the Christian body.

Κανὼν, like *Regula Fidei*, signified that the Creed was a rule and standard of faith.

The primitive Creeds admitted as much diversity of terms as was consistent with substantial agreement. The variations may be probably due to the leading Churches, (*e.g.* Jerusalem, Antioch, Ariminum, Aquileia and others), having each set forth their own profession of faith ; partly also to the fact that the Creeds, like the Liturgies of those days, either for the sake of reverence, or of concealment from heathen persecutors, were more often preserved orally than in writing.

The Apostles', anciently called the Roman, Creed, may have been the original type of all ; it is beyond doubt of extreme antiquity. A tradition of the fourth century affirms that the Twelve met in conference before departing from Jerusalem, and drew it up, each contributing to it a sentence. That the Creed was of Apostolic origin may be true ; but the story is

self-refuted by including among the articles some, as the Descent into Hell, and the Communion of Saints, which are known to be of later date.

The moral value of Creeds and their relation to the Christian system remains to be briefly noticed ; and it is clearly put in a well-known sermon on the work and teaching of St. Paul. " A Creed, not a Commandment, henceforth became the symbol of that religion which rests not on the requirement of what man is to do towards God, but on its belief of what God has done for man. The Living Person in whom we trust is the centre of the Christian Society. The name by which religion in all subsequent times has been known is not an outward 'ceremonial' (*θρησκευα*) as with the Greeks ; nor an outward 'restraint' (*religio*) as among the Romans ; nor an outward 'law' as among the Jews ; it is by that far higher and deeper title which it first received from the mouth of St. Paul, 'the Faith.' " *

* Dean Stanley's *Sermons on the Apostolic Age*, p. 183.

ARTICLE I.

"I BELIEVE IN GOD THE FATHER ALMIGHTY, MAKER OF
HEAVEN AND EARTH."

"I BELIEVE." These words are to be understood as applying throughout to each separate clause and term in the Articles that follow : as thus, I believe in God, I believe God to be a Father, I believe that Father to be Almighty. This first. The next step is to determine the nature of belief. Bishop Pearson defines it to be an assent to what is credible, as credible ; thereby distinguishing it (as is most necessary) both from knowledge and opinion. Knowledge deals with things evident to sense ; with axiomatic truths ; with observed facts and conclusions. Knowledge has its province in nature ; the object of belief is supernatural and Divine truth.*

Opinion† is exercised on things seemingly true, yet

* Some who are not careful to make this distinction have said that science opposes nature to God. They are wrong. Science cannot make this opposition ; scientific men *as such* cannot. Some have made it, but in so doing have put away their scientific character, under some non-scientific influence. Science is atheous not atheistic.—See Bishop H. Goodwin's *Science and Faith*.

† This distinction also is important ; it has this result, that differences of opinion may be justified and acquiesced in, they are compatible with correct action and feeling ; whereas differences in belief tend to schisms and heresies.

in which there is possibility of error ; the conclusions at which it arrives are not accounted credible, but probable.*

Belief then is assurance grounded upon testimony ; and since testimony is of two kinds, as it rests upon human or upon Divine authority, so belief is twofold. There is human faith, mutually existing between man and man, which pervades and is necessary for all the transactions and communications in ordinary life ; and there is a Divine faith which receives and assents to things credible upon the testimony of God. Here belief relies upon infallible authority, for God being infinitely wise cannot be deceived, being infinitely good cannot deceive. "If we receive the witness of men, the witness of God is greater."†

The testimony of God we call Divine revelation, which is either immediate, *i.e.* communicated directly from God without intervention of men ; or mediate, as declared through the medium of prophets. Such direct communication was made to Noah, Abraham,

* It may conduce to clearness to state the above definitions in another way, as thus :

Faith is an Assent,

Not to things evident (*e.g.* snow is white, iron hard), which is knowledge :

Nor to things demonstrable (*e.g.* mathematical truths), which is science :

Nor to things inferred from balance of reasoning, which is opinion :

But to what is presented upon testimony ; that testimony depending for its value upon the knowledge and integrity of the testifier.

† 1 John v. 9.

Samuel, Moses.* So David† affirms of himself, "The Spirit of the Lord spake by me, and His word was in my tongue." He received an immediate revelation, and declared it mediately to men. Zechariah‡ affirms that God "spake by the mouth of His holy Prophets;" and St. Peter,§ that "no prophecy is of private interpretation;" that is, the Prophet in his utterances did not expound thoughts of his own, but thoughts inspired by God, for (as the Apostle further insists), "no prophecy ever came by the will of man, but men spake from God, being moved by the Holy Ghost."

Equally direct but different was the revelation of God in the Person of Christ: God "hath in these last days spoken unto us by His Son."|| The Apostles being assured that He knew all things, and that He came forth from God,¶ grounded their faith upon His words as upon the immediate testimony of God. And they had further the promise of "the Spirit of Truth" to fix in their remembrance all that He had said unto them. And what the Apostles "received" that they "delivered,"** and the primitive Christians believed through their preaching, for they "received it not as the word of man, but (as it is in truth) the

* Gen. vi. 13 (cf. Heb. xi. 7); Gen. xv. 1; xvii. 1; 1 Sam. iii. 7, 21; Exod. iii. 2, 4.

† 2 Sam. xxiii. 2.

‡ St. Luke i. 70.

§ 2 Pet. i. 20, *ὁδὸς ἐπιλύσεως*. *ἐπιλυσις* means, *solution*, as of an enigma; *exposition*, as of any mysterious saying: so ἐπέλυε St. Mark iv. 34, "He expounded," so. His parables. The Prophets did not originate, but could not refuse, the exposition of the Divine will. See Jer. xx. 9.

|| Heb. i. 2.

¶ St. John xvi. 30.

** 1 Cor. xv. 3.

word of God."* Again, the regard due to their testimony ended not with their term of life, but as their converts believed their word when living, so they believed their writings after they were dead: "These things were written that ye might believe . . . and that believing ye might have life."† And our faith, and the faith of the Church at large, rests upon the testimony of God delivered to us in the writings of His Apostles and Prophets.

We find then a Christian obligation involved in the utterance of the words, "I believe." But the obligation goes further than utterance. Faith, which means religious belief, and also therefore adequately represents the Christian profession, "I believe," is not mere passive assent, but an impulsive force. The good or evil which is presented to its apprehension is an object of real attraction or repulsion. The truth which is revealed to it, it advances to, it embraces, it hangs its hopes upon it. Here is the revelation: "I am the Almighty God."‡ What follows? "Walk before Me, and be thou perfect." Here, from the beginning as in the end, we find that He who is "Author" is also "Perfecter of faith." § "Ye shall know the Truth":|| the effect is, "the Truth shall make you free." It is this combination of thought and action which goes to make "the service of God freedom," and "the knowledge of God eternal life." And so, if we would realise the deep primitive meaning of our Creeds, we must not stop at lip-confession, but

* 1 Thess. ii. 13.

† St. John xx. 31.

‡ Gen. xvii. 1.

§ Heb. xii. 2.

|| St. John viii. 32.

lay hold of their glorious truths with the fulness of our moral being. We must profess "Lord, I believe,"* and go on also to the prayer, "help Thou the weakness and imperfection of my belief."

Pearson insists on the personal obligation contained in the singular form, "I believe." "Every one is taught to express his own faith, because by that he is to stand or fall." This is true. Again it has been observed that the plural form is distinctive of the Oriental Creeds, and that the change to the singular marks the individuality of Western thought. But not less perhaps is due to another fact. The Confessions which have come down to us historically speak with the consentient voice of the Church assembled in council, and naturally are couched in the plural form; also as being antagonistic to heresies, they would add the weight of unity to that of tradition, as in the protest of the old confessor at Nice,† and in the Creed of Lucian, "We believe, according to the tradition of the Gospels and Apostles." But the same formulæ when adapted to the use of catechumens and worshippers would run in the singular. Thus in the *Apostolic Constitutions*, the profession (a Greek one) is, "I believe, and am baptized," etc. So in the Creed of Jerusalem and of Antioch, no less than in that of Rome and Aquileia, the singular is found. The original draft is one thing, the applied or liturgical use another.‡

* St. Mark ix. 24.

† Wilberforce's *Five Empires*, p. 224; Bright's *History of the Church*, p. 22.

‡ Bingham's *Antiquities*, p. 10, c. 4.

"I BELIEVE IN GOD." This article declares the existence of God; I believe that God is; which is the first step or movement of faith, and the groundwork of true religion: "For he that cometh to God must believe that He is."* The word God admits of being used in a lower or secondary sense, as when it is applied in the mouth of a heathen king to the object of worship universally;† or to the idols of a false worship, ‡ "which by nature are no gods"; § or even to men placed in power and authority.||

But in the proper notion of the word we understand a Being of infinite perfection, of independent existence, on Whom all things depend, and by Whom all are governed. He is set forth in Holy Scripture as the "Blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in light unapproachable; Whom no man

* Heb. xi. 6. No notice here is taken of the distinction between "believe" and "believe in"; a distinction chiefly observed in Latin, and insisted on by the Western Church. "I believe," expresses acknowledgment; "I believe in," adds love, hope, and affiance, and is therefore properly used only in relation to God Himself. Pearson cites Augustin, *Tract. 29 in Joh.*: "Quid est credere in Deum? credendo amare, credendo diligere, credendo in Eum ire et Ejus membris incorporari." Again, *Tract. 54 in Psalm.*: "Credimus Apostolo, sed non credimus in Apostolum."

There is an example of this difference in St. John xi. 26, 27: Martha's "I believe that Thou art the Christ," fails to reach the full meaning of "believeth in Me."

In the Creed we simply express belief of its verities; still as living verities with moral issues which we are bound in acknowledging to follow out.

† Dan. ii. 47.

§ Gal. iv. 8.

‡ Ps. xcvi. 5.

|| St. John x. 35.

hath seen, nor can see." * "Know therefore this day, and consider it in thine heart, that the Lord He is God in heaven above, and upon the earth beneath: there is none else." † "Thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else." ‡ "The Lord is the true God, He is the living God, and an everlasting King." § "Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength." ||

These are among the testimonies of God's own word to His unseen existence; and upon such our faith and our Creeds are based; and they are sufficient for an exposition of what the Christian Church has received and taught. But for those to whom revelation has not come, or has come without conviction, the word itself bids us appeal to other evidence; it bids us read the Great Artificer in the works of His own hands, it teaches us to adopt the language of natural theology, and the argument which ascends from the chain of effects and causes up to an intelligent First Cause.

"Christianity (as we are told by a great thinker ¶) is a republication of natural (or essential) religion . . . and, which is very material, it teaches natural religion in its genuine simplicity." Thus we find St. Paul, when confronted by a crowd of heathens,

* 1 Tim. vi. 15, 16.

† Deut. iv. 39.

‡ Isa. xlv. 18.

§ Jer. x. 10.

|| Isa. xxvi. 4.

¶ Butler, *Analogy*, Pt. ii., c. 1.

pointing their thoughts "from nature up to nature's God": He preached to them to "turn to the living God, Who made heaven, and earth, and the sea, and all things" . . . who "left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons."* Again, at Athens, he bade his hearers learn from their own literature that God is giver "of life, and breath, and all things," that "in Him we live, and move, and have our being."† In these two passages the Christian preacher urged the authority of reason, not of revelation; arguing that creation implies a Creator, and its systematic benefits His care for mankind, and His claim on their regard.

He returns to the topic in his epistles, affirming that God manifested to men at large in their very nature and constitution a positive knowledge of Himself. "That which may be known of God is manifest in them; for God manifested it unto them. For the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity; that they may be without excuse: because that, knowing God, they glorified Him not as God."‡

Job uses a like argument: "Ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: or speak to the earth, and it

* Acts xiv. 15, 17.

† Acts xvii. 25, 28.

‡ Rom. i. 19—21 R. V., which here is on the whole more clear and correct; except perhaps in the substitution of "*since*" for "*from* the creation." See note in *Sp. Comm.*

shall teach thee: and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this? in Whose hand is the soul of every living thing, and the breath of all mankind."*

The Book of Revelation then does not exclude the conclusions of reason; it appeals to them while it adds a sanction and illumination peculiarly its own. The natural faculties of man are sufficient to discover and observe proofs of design in the construction and course of the world; and design implies an intelligent Designer: the chemistry of nature which provides sustenance for all living creatures, which promotes the growth of plants and ensures their continuance, furnishes proof of a real Creator and Preserver.

So, among the Fathers, Athanasius argues: † "Since throughout the universe there is arrangement not derangement, regularity not irregularity, order not disorder, and in this order an all-harmonious combination of parts; the conception is forced upon us of a Lord and Master who designed and compacted all this, and Who is sustaining its harmonious working. For though He be invisible, yet from the arrangement and harmonious adjustment of opposite forces we

* Job xii. 7 sqq.

† Athanas., *ad Gentes*, 35. So, very forcibly and fully, Clemens Rom. *ad Corinth.*, i. 20, which, as well as the above extract, is given in the Appendix of Canon Norris's *Elements of Theology*.

Other parallel passages are referred to in Wordsworth's note on Romans i. 20.

See, too, the remarkable dialogue in Xenoph., *Memorab.* iv. 3, between Socrates and Euthydemus.

may well form an idea of Him who is the Supreme Governor and Lord of all.”

But there is another argument to which the Bible points, and of which reason can judge, viz., the action and impulse of thought, a “mind naturally conscious of God.” * Men “show the work of the law (*i.e.* its moral power and principle) written in their hearts, their own conscience bearing witness therewith.” †

This obligatory influence of conscience, this sense of right and wrong, of responsibility, is it not in its measure the image, and therefore a proof, of the Divine mind? ‡

St. Augustin combines in a striking passage both proofs, the inward movement of the soul and the induction from the external facts of things created. He says: “With an undoubting and certain consciousness I love thee, Lord. Thou hast smitten my heart by Thy Word, and I have learned to love Thee.” The words are as it were an echo of St. Paul and

* “Testimonium animæ naturaliter Christianæ. Tertullian, in *Apologet.* See Norris, pp. 12 and 243.

† Rom. ii. 15. Compare Cicero’s definition of the moral law as “recta ratio naturæ congruens diffusa in omnes, constans, sempiterna.” *De Repub.*, iii. 32.

‡ Compare Coleridge, *The Friend*, vol. iii. Ess. 2—“Is not the true efficient conviction of a moral truth, is not the creating of a new heart, which collects the energies of a man’s whole being in the focus of the conscience, the one essential miracle, the same end of the same evidence to the ignorant and to the learned which no superior skill can counterfeit, human or demoniacal; is it not emphatically that leading of the Father, without which no man can come to Christ?”

St. John.* He passes on to the proof supplied by the outward world. "What is God? I asked the earth, and it replied, 'I am not He,' and whatever is therein made the same confession. I asked the sea and the abysses and the creeping things therein and they answered, 'We are not thy God, seek Him higher.' I asked the breezy air, and the whole sky with its denizens replied, 'Anaximenes is wrong, I am not God.' I asked the heaven, sun, moon, stars: 'Nor yet are we the God whom thou seekest,' they made answer. Then I spake to all the things that crowd around the doors of my bodily sense: 'You have told me concerning my God that you are not He, tell me now what you can of Him.' And they exclaimed with a loud voice, 'He created us.'"+

To the assertion of the existence, must necessarily be added that of the unity, of God. For the very idea of two First Causes, self-existent and supreme, involves a manifest contradiction; and though the unity is not expressly stated in this Creed, as it is in the Nicene and other Eastern Creeds, it is equally implied; and to believe in God, therefore, must be understood affirmatively as a renunciation of atheism, and also exclusively as a rejection of polytheism and idolatry. The unity of the Godhead is constantly and expressly affirmed in Scripture; the history of the Israelites was made the evidence of it to them: "Unto thee it was showed, that thou mightest know that the Lord He is God; there is none else beside

* 2 Cor. iv. 6; v. 5; Gal. ii. 20; 1 John iv. 7; v. 10.

† August., *Confessions*, B. x. 6, 27. Norris, pp. 247, 249.

Him."* So Prophecy declares, "I am the First, and I am the Last; and beside Me there is no God."† Again, it is not only affirmed, but made the ground of devotion: "Hear, O Israel: the Lord our God is one Lord; and (or rather Therefore‡) thou shalt love the Lord thy God with all thine heart."§ And this is the spirit and significance of the precept, "Thou shalt worship the Lord thy God, and Him only shalt thou serve,"|| that He alone is God.

But in the Scripture teaching of the Divine unity, a gradation is observable. The conception is not that of merely numerical unity: that indeed is the first step; and the texts of the Old Testament seem to be intended mainly as a protest against polytheism. But the New Testament propounds the idea of a higher unity, one in which a Plurality can partake. The unity which Christ revealed is not numerical; for He distinguishes the Persons of His Father, Himself, and the Spirit; yet in a higher sense He declares Himself absolutely One with the Father.¶ And this idea of spiritual unity is extended even to men; so He prays that His own "may be one even as We are one;"** and St. Paul follows up the thought, declaring it to be God's good pleasure (εὐδοκία) "to gather together in one all things in Christ;"†† and encouraging Christians to live for and aim at that unity in act‡‡ and faith.§§

* Deut. iv. 35.

† Isa. xlv. 6.

‡ This parenthesis is Pearson's. § Deut. vi. 4.

|| St. Matt. iv. 10. ¶ St. John x. 30 and xiv. 11.

** St. John xvii. 11, 22. †† Eph. i. 10. ‡‡ 1 Cor. x. 17.

§§ Eph. iv. 4—6. These quotations, and the idea connecting them, are borrowed from Prof. Forbes in *The Expositor* for August, 1886, p. 154.

"THE FATHER ALMIGHTY, MAKER OF HEAVEN AND EARTH." To the name God three attributes are here annexed: the first declaring His relation to His creatures; the second, His absolute power; the third, His creative work. St. Paul, arguing for the unity, affirms also the Fatherhood of God: "Though there be that are called gods . . . to us there is but one God, the Father, of Whom are all things, and we in Him." *

The title Father is ascribed to God in imperfect and metaphorical senses; as the Producer or Former† of all things animate and inanimate; so Job asks, "Hath the rain a father? or who hath begotten the drops of dew?" ‡ but more properly is He so styled in respect of rational and intellectual beings, as of angels, when it is said, "all the sons of God shouted for joy;" § and of man, "Have we not all one Father? hath not one God created us?" || Again He is called Father not only as the Creator but as the Preserver of all; again, as the Restorer of His people from a state of misery to a happier condition. So Moses appeals to the people to remember the benefits they had received: "Is He not thy Father that hath bought thee? Hath He not made thee and established thee?" ¶

Especially, since men are not only born into the world, but born again that they may enter the kingdom

* 1 Cor. viii. 6.

† Jer. x. 16.

‡ Job xxxviii. 28.

§ Job xxxviii. 7.

|| Mal. ii. 10, cf. the quotation from classic poetry in Acts xvii. 28, and St. Luke iii. 38.

¶ Deut. xxxii. 6; cf. Isa. lxiii. 16.

of God, God is termed a Father in respect of this spiritual change or regeneration; for, "Of His own will begat He us with the word of truth:"* and, "we are His workmanship, created in Christ Jesus unto good works:"† (creation in Christ, *i.e.* the bringing souls from a state of sin into a state of grace, is regeneration). And this is also represented as adoption; for to be regenerate, *i.e.* to have the gift of sonship, in Christ or for His sake, is an act of adoption and grace. "We have received the Spirit of adoption, whereby we cry, Abba, Father;"‡ a privilege involving and accompanied by "His inheritance in the saints."§ Again there is another and a final regeneration, when the soul after its new birth into the life of grace is born again into a life of glory. So we read of the "Regeneration, when the Son of man shall sit in the throne of His glory;"|| and that, "they which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."¶

And to believe thus in God as our Father is necessary as the ground of all filial fear, honour and obedience due to Him. If the law, "Honour thy Father," is of lasting obligation, "shall we not much rather be in subjection unto the Father of spirits?" Such is the Scriptural conclusion.** "A son honoureth his father. . . . If I then be a Father, where is my

* Jas. i. 18.

† Eph. ii. 10.

‡ Rom. viii. 15.

§ Eph. i. 18; cf. Rom. viii. 17.

|| St. Matt. xix. 28.

¶ St. Luke xx. 35.

** Heb. xii. 9.

honour? . . . saith the Lord.”* Further, this belief is the life of our devotions. “When ye pray, say, Our Father,” and the argument follows, “If a son shall ask bread of any of you that is a father, will he give him a stone? how much more shall your heavenly Father give the Holy Spirit to them that ask Him?”† Also it is an encouragement to patience: “For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.”‡ Also it is an inducement to imitate the goodness of God: “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them . . . that ye may be the children of your Father which is in Heaven.”§ “Be ye therefore imitators of God, as beloved children.”||

But although the name Father is used in these senses and with such practical applications, it is undoubtedly in the Creed restrained to its proper and highest meaning, and denotes God as the Father of His only Son our Lord Jesus Christ. As our Lord is Son of God in an eminent and real sense which no other being can claim, so is God in a peculiar manner Father of that Son. In the saying “I ascend unto My Father and your Father,”¶ the distinction is indicated in the original language by the article. Christ is the “Firstborn among many brethren,”** we become sons as being brethren unto Him. He is “Heir of all things,”†† we become “heirs of God” as

* Mal. i. 6.

† St. Luke xi. 11, 13.

‡ Heb. xii. 6; cf. Deut. viii. 5; Ps. ciii. 13.

§ St. Matt. v. 44, 45. || Eph. v. 1. (R.V.) *μιμηταὶ τοῦ Θεοῦ*.

¶ St. John xx. 17.

** Rom. viii. 29; cf. Heb. ii. 11.

†† Heb. i. 2.

"joint heirs with Christ."* "God sent forth His Son . . . that we might receive the adoption of sons; and because ye are sons, God sent forth the Spirit of His Son unto our hearts, crying, Abba Father."† Through the mission of Christ we are adopted, and by His Spirit we are taught to call God our Father. All this is gained for us in dependence on His Sonship. And since the Sonship is thus unique, it follows that the relation of Father will bear a sense answering to it. The Son is entitled in the written word of God, "His own Son,"‡ and by open testimony from Heaven "His beloved Son;"§ and on His own part He "also called God His own Father,"|| and we apprehend that Father accordingly as "the God and Father of our Lord Jesus Christ, which is blessed for evermore."¶

That this highest sense is the one intended in the Creed, may be made plain by referring to the baptismal form: "In the Name of the Father, and of the Son, and of the Holy Ghost." For in the mouth of our Lord the correlation of those two terms, Father and Son, is evident, and from that form originated the Confession of Faith. We acknowledge, then, Father and Son to be eternal, the same in essence and power; yet that which the Father is He hath of Himself, that which the Son is he hath by communication from the Father. The relation between the Father and Son consists in identity of nature, with a priority in order: "Of Whom are all

* Rom. viii. 17.

† Gal. iv. 4—6.

‡ Rom. viii. 32.

§ St. Matt. iii. 17.

|| St. John v. 18.

¶ 2 Cor. xi. 31.

things" is said of the Person of the Father, "By [or through] Whom are all things"* is said of the Son. Similarly, the Father hath and giveth life, the Son hath eternally received life: "As the Father hath life in Himself, so gave He to the Son to have life in Himself."† Our notion of the Father is that of a Person eternally subsisting in the infinite essence of the Godhead, having received that essence from none, but having communicated it by generation to another Person, who by that generation is the Son. This truth, so stated, is necessary for vindicating the constant language of Scripture, and for assuring us of the Unity in the Godhead (since it is because the Son and Holy Ghost are both from the Father that they are One God with Him); also for the work of grace expressed in "coming to the Father,"‡ and wrought out through the Divine Mediator and by the Divine Spirit, for "through Him [the Son] we have our access in one Spirit unto the Father."§

"ALMIGHTY." This term, occurring as it does twice in the Creed, represents two Greek adjectives, the first signifying absolute dominion,|| the second, in the sixth Article, infinite power in operation.¶ And these answer to different Hebrew titles of God: (1) The Lord of Hosts or Sabaoth; (2) El Shaddai.

(1) The Lord of Hosts (though it seems to be used in more than one association or application) denotes God first as the Creator, then as the Commander, of all things; as it is said, "The heavens and the earth

* 1 Cor. viii. 6.

† St. John v. 26 (R.V.).

‡ St. John xiv. 6.

§ Eph. ii. 18 (R.V.).

|| παντοκράτωρ.

¶ παντοδύναμος.

were finished, and all the host of them ;"* and again, "My hands have stretched out the heavens, and all their host have I commanded."†

(2) El Shaddai denotes One Almighty in execution. Divine right and Divine power‡ are united in God. "With God all things are possible."§ "He doeth according to His will in the army of heaven, and among the inhabitants of the earth : and none can stay His hand, or say unto Him, What doest Thou?"||

By "Almighty," then, we acknowledge the absolute authority of God, His right of making, of possessing, of using and disposing all things ; also His power of effecting whatsoever He wills without any limit except that of possibility in the object. For whatever would imply a contradiction, as that the same thing should be and should not be, is not possible. And equally a thing which would contradict the perfection essential to God is not possible, as for example, "It is impossible for God to lie."¶ So we may say God cannot sleep, suffer, die, because such things suppose defect. But when we say God the Father Almighty, it is not meant that the Father only is Almighty ; we call Him so because He is God ; but the Son is also God, and the Holy Ghost is God ; in the Unity of the Godhead they share the same attribute ; "not Three Almighties, but One Almighty."

* Gen. ii. 1.

† Isa. xlv. 12. See Plumptre's *Biblical Studies*, i.

‡ *κράτος καὶ ἐξουσία*, dominion and power. St. Jude 25.

§ St. Mark x. 27. || Dan. iv. 35. ¶ Heb. vi. 18.

"**MAKER OF HEAVEN AND EARTH.**" Under the terms heaven and earth are comprehended all things; they signify the universe, as in the constant language of the Scriptures, and this Article affirms that all beings whatsoever beside God were made. Such was the belief of the Apostles, when "they lifted up their voice to God with one accord, and said, Lord, Thou art God which hast made heaven, and earth, and the sea, and all that in them is." * Such had been the assurance of the prophet: "Lord God, behold Thou hast made the heaven and the earth by Thy great power and stretched out arm, and there is nothing too hard for Thee." † So in the song of heaven: "Thou hast created all things, and for Thy pleasure they are and were created." ‡

We believe and affirm One uncreated and independent, and that all other things derive their existence from Him. This we maintain in opposition to the Pantheism of some ancient philosophers, who imagined the universe to be eternal, and even a God; and we maintain it on the testimony of God in His written word: "In the beginning God created the heaven and the earth;" § "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." ||

This Article also contradicts the notion of pre-existent matter as necessary to God, or used by Him, for the creation of the world; a notion prevalent

* Acts iv. 24.

† Jer. xxxii. 17.

‡ Rev. iv. 11.

§ Gen. i. 1.

|| Heb. xi. 3.

among the Platonists, but derogatory to the true belief of Divine power and perfection.

Other errors there were arising out of the existence of evil in the world and the difficulty of accounting for it. Evil was supposed to reside in matter. Some imagined two deities, one called Light, the other Darkness; one good, the other evil. Against these we allege from Scripture, "God saw everything that He had made, and behold it was very good." * Whatever is evil is not so by the Creator's action, but by the creature's defection. There is no nature originally sinful, no substance in itself evil, no being, therefore, which may not come from the same fountain of goodness. We rest on the Prophet's words, "I am the Lord, and there is none else; there is no God beside Me. . . . I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." †

And whereas the work of creation is specially ascribed to God the Father, no denial is intended of the part taken therein by the Son and by the Holy Ghost; that is expressed in one comprehensive verse: "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth." ‡ The language of Scripture ever recognises a priority of order in the Godhead, and ascribes to the Father what is common to the Father, Son,

* Gen. i. 31.

† Isa. xlv. 5, 7. The "evil" here meant is not moral but penal evil; the correction, not the cause of sin. Cf. Isa. iii. 11; xxxi. 2; Amos iii. 6.

‡ Psalm xxxiii. 6. Cf. St. John i. 3; Heb. i. 2; Gen. i. 2; Isa. xl. 13.

and Holy Ghost; He is, in prophetic or inspired description, "God the Lord, He that created the heavens, and stretched them out; He that spread forth the earth, and that which cometh out of it; He that giveth breath unto the people upon it, and spirit to them that walk therein." * But with this description we must join Christ's saying as a general truth: 'My Father worketh hitherto, and I work;' † and the express doctrine regarding the Word in St. John: "All things were made by Him, and without Him was not anything made that was made;" ‡ and the very full and distinct teaching of St. Paul, "By Him [the Son] were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created [continue in creation, *ἔκτισται*] by Him, and for Him: and He is before all things, and by Him all things consist." §

Here we see not merely the creation, but the conservation and coherence of all things attributed to the Word of God. He is the sustaining centre of the system. The present abiding relation of the universe to its God continues through Christ. He impresses on creation that unity which makes it a cosmos instead of a chaos.

* Isa. xlii. 5. † St. John v. 17. ‡ St. John i. 3.

§ Col. i. 16, 17. The comment which follows is abridged from the note in *Speaker's Commentary*, where it is further shown that this passage was used A.D. 269 for the refutation of Paul of Samosata, who impugned the doctrines both of the Trinity and the Incarnation by denying that the Word had a real personal existence; also that in an age like ours, of natural science and speculation, these statements of St. Paul are of especial importance. The last sentence (above) is taken from Bishop Lightfoot's note on *συνέστηκε* (ver. 17).

ARTICLE II.

“AND IN JESUS CHRIST, HIS ONLY SON, OUR LORD.”

“**A**ND IN JESUS CHRIST.” The Creed here presents to us, as the object of our faith, the Son of God ; in accordance with His own exhortation : “Ye believe in God, believe also in Me ;” * and with the Father’s “commandment, that we should believe on the name of His Son Jesus Christ.” †

The Name is first to be considered. Jesus is the personal name, Christ the title, which though used in subsequent times as a name, meant simply the Anointed One, the Messiah, and may be used with a supplementary addition, as “the Christ of God.” ‡

The name Jesus, divinely prescribed both to His mother Mary and to her husband Joseph, was given Him, according to Jewish custom, at His circumcision. It was a name of frequent occurrence. Not to mention other familiar instances, § there is authority for supposing that Jesus was the name of Barabbas ; || and in St. Stephen’s speech ¶ and in the Epistle to

* St. John xiv. 1.

† 1 John iii. 23.

‡ St. Luke ix. 20.

§ Col. iv. 11 ; Acts xiii. 6.

|| St. Matt. xxvii. 17. Ἰησοῦν Βαραββᾶν is the reading of some MSS., and attested by Origen.

¶ Acts vii. 45. It is perhaps to be regretted that in the Revised Version the name Jesus has been altered to Joshua ;

the Hebrews, Jesus manifestly is identified with its Hebrew form Joshua.

Yet, though common, the name had deep meaning, and the history of its Hebrew form tends to bring it out. Originally Hosea, Moses changed it to Jehoshua or Joshua. The interpretation of the word in its simple form is Saviour; when compounded with the Divine name Jah, it implies a Saviour of Divine origin or appointment, and points to the Author of the salvation of which Joshua, or Jesus, was the instrument. We understand then that Moses foreknew who should be his successor and plant his people in their Promised Land. We also understand that, when the birth of the Universal Saviour was foretold, this name also was Divinely chosen as designating His character: "Thou shalt call His name Jesus, for He shall save His people from their sins." *

But the Greek text has an emphasis here which does not appear in our translation. The sentence fully rendered is, "He Himself shall save His own people," marking the pre-eminence of Jesus. For Joshua saved not Israel by himself, but God by him; neither saved he his own, but the people of God.

for the drift of the speech is plainly a working out of the connection of Type and Antitype; of history repeating itself. The history of Jesus is pointed at all along without obtrusive mention of Himself: in this one place His name is expressed as a key to the allusive character of the whole. (See Wordsworth's note.)

* St. Matt. i. 21. αὐτὸς σώσει τὸν λαὸν αὐτοῦ. The Hebrew elements of the name Jesus are minutely analysed by W. W. Harvey (*Three Creeds*, pp. 168, 170). He gives as the exact meaning of it, "Jehovah Salvation."

Jesus by His own power saves His own. He fulfils His name God the Saviour.

And whereas the title Saviour is sometimes given to men * who were raised up as temporary deliverers from earthly adversaries, its meaning as applied to Him is unique, and declares a character which can be shared with no other. "There is none other Name under heaven given amongst men, whereby we must be saved." † It belongs to Him as having revealed, more eminently than any apostle, evangelist, or prophet, the one true way of salvation. He "came and preached peace to you which were afar off, and to them that were nigh." ‡ He it is "Who abolished death, and brought life and immortality to light through the gospel." § Further, it belongs to Him alone as having not only revealed but procured the means of salvation by the sacrifice of Himself. He declared Himself that His blood was "shed for many for the remission of sins"; || His apostle declares that He "His own self bare our sins in His own body on the tree": ¶ "We have redemption through His blood, even the forgiveness of sins." ** "For it pleased the Father that in Him should all fulness dwell; and having made peace by the blood of His cross, by Him to reconcile all things unto Himself." ††

And, thirdly, that salvation which He revealed and procured He is also the Giver of. "Him hath God

* 2 Kings xiii. 5; Neh. ix. 27.

† Acts iv. 12.

‡ Eph. ii. 17. § 2 Tim. i. 10.

|| St. Matt. xxvi. 28.

¶ 1 Pet. ii. 24. "Carried up our sins to the tree" (R.V., margin), a more exact rendering.

** Col. i. 14; Eph. i. 7.

†† Col. i. 19.

exalted with (or at) His right hand to be a Prince and Saviour";* He has received all power "in heaven and on earth";† and for what purpose we are told in His own prayer: "Thou gavest Him power over all flesh, that all that Thou hast given Him to them He should give eternal life."‡

Thus "God sent His Son into the world . . . that the world through Him might be saved";§ "Once in the end of the world He hath appeared to put away sin by the sacrifice of Himself";|| further, He is exalted to be Mediator and Advocate, "able to save to the uttermost them that come unto God by Him";¶ finally, "unto them that look for Him shall He appear the second time without sin unto salvation."

These are the truths summed up in the Name of Jesus. The Evangelist goes on,** after his mention and exposition of that name, to find in it the fulfilment of the prophetic name Emmanuel, which he interprets as "God with us." By its composition the word Emmanuel admits of being explained as God in us,†† in our nature. The interpretations are

* Acts v. 31.

† St. Matt. xxviii. 18.

‡ St. John xvii. 2. Westcott's translation is adopted as preserving the force of the original, which represents the body of them that are saved first in their unity then in their individuality.

§ St. John iii. 17.

|| Heb. ix. 26, 28.

¶ Heb. vii. 25.

** St. Matt. i. 21—23. It is to be observed how our Lord in His last words takes up, as it were, this interpretation, "Lo, I am with you always." It is more marked in the Greek, *Μεθ' ἡμῶν ὁ Θεός*, compared with ch. xxviii. 20, *Εγὼ μεθ' ὑμῶν εἰμι*.

†† See Hooker, *E. P.*, v. 52—3.

kindred in result. The taking of our nature involves the exaltation of the race; the presence of God assures the salvation of believers; both wrought out by the act of Jesus, both signified by His name. And fitly, therefore, is an adoring homage claimed for that Name pre-eminently: "God hath highly exalted Him, and given Him a Name which is above every name; that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." *

It is also to be said, and perhaps too opens a wider view of the "counsels of God" to say, that these conditions not only encourage, but enable us, to render the homage due to Him; it is they that make worship not only fitting, but possible. For our conceptions of God are negative; in forming an idea of Him we only think away human conditions; to us He is *unchanging, incomprehensible*: but faith, worship, reverence, admiration, must rest on positive perfections, and all such are necessarily human. It was a saying of Kant: "We challenge natural theology to name a distinctive attribute of the Deity which apart from anthropomorphism is anything more than a mere word." Therefore the mystery of the Incarnation, great as are the demands which it makes upon our reason, is not other than reasonable. "God in Christ," by His manifestation of Himself in human nature, enables man to conceive of and to worship Him aright. †

* Phil. ii. 9, 10.

† From a paper by T. M. Home in *The Expositor*, vol. i., p. 210.

CHRIST, accepted now as a name, but originally as a title only or description, is the Greek equivalent of the Hebrew Messiah. It is so interpreted in the Gospel of St. John.* It is, literally rendered, the Anointed, and carries (in accordance with traditional usage) the further meaning of, one set apart, consecrated, commissioned for high office. Such, undoubtedly, Jesus was; and at the very time of His appearance the expectation of such a Person pervaded the Jewish people, and from them had spread throughout the Eastern world.† And in the end this proved to be the foundation-stone of Christian doctrine, the cardinal truth which St. Peter was first inspired to confess, which St. Paul spent his ministry in testifying, in which Apollos was eloquent, "showing by the Scriptures, that Jesus was the Christ."‡ The ground of this expectation among the Jews was the constant tenor of their ancient prophecies; and additional to that, the expositions and paraphrases used in their synagogues ever after the period of the Babylonish captivity. They rested on the promise to their great ancestor Abraham, "In thy seed shall all the nations of the earth be blessed";§ and assured themselves that the lineage of that seed would be traced through Isaac, and the tribe of Judah, and the house of David. Even the place of

* St. John i. 41.

† Tacit., *Hist.*, v. 13. Sueton., *Vespas.*, 4. Observe that the phrase in each historian is identical, *JUDÆA PROPECTI RERUM POTIRENTUR*, and might pass for an actual translation of the Biblical sentence (Mic. v. 2): "Out of thee shall one *come forth that is to be Ruler* in Israel."

‡ Acts xviii. 28.

§ Gen. xii. 3, cf. xxi. 12.

His birth was marked. "Hath not the Scripture said that Christ cometh of the seed of David, and out of the town of Bethlehem?" *

There was moreover a limitation of time. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come,† and to Him shall the gathering of the peoples be." It is unnecessary to enter into the controversies that have arisen over this prophecy, since all Jewish antiquity understood it of the Messiah, with the meaning that Israel should be self-governed and the government reside in the royal tribe of Judah until the True and Universal King should come. That government had passed away from Judah when an Edomite king, Herod, was on the throne, and before the close of his reign it was that Jesus Christ was born. Again there was a marking of time when the latest of the prophecies indicated His coming while the temple yet stood: "The Lord whom ye seek shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in." ‡

* St. John vii. 42.

† Gen. xlix. 10. The prophecy of Ezekiel (xxi. 26, 27), from the side, however, of denunciation, not promise, and without note of time, must have shed light and confirmation upon the earlier word. "It shall be no more until He come whose right it is," *i.e.* the glory of mitre and of crown shall pass from unworthy priest and king, until the True Antitype of both shall come; "a Priest upon His throne" (Zech. vi. 13).

‡ Mal. iii. 1. The prophecy of Haggai, ii. 7—9, is omitted out of regard to recent criticisms. Yet ancient Jewish expositors (a point of importance to the argument) accepted the sentence "Desire of all nations" in the personal Messianic

It remains to prove that Jesus, who appeared at the time of this prevalent expectation, fulfilled the description of Him who was expected, and exemplified the character signified in the title Christ. The plain tangible facts are recorded of Jesus on the concurrent authority of the Gospels, that He was of the tribe of Judah, the lineage of David, born in Bethlehem, and born of a Virgin. Further, He Himself appealed in argument to His own actions in proof of His pretensions. "Though ye believe not Me, believe the works : " * and He made the like answer to the question of the Baptist, "Art Thou He that should come?" "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up."† And so entirely was this power His own and inherent in Him that He conferred it upon His disciples.‡ Again, in His teaching He was able to point to the prophecy of Isaiah, and declare its manifest fulfilment in Himself.§ Further, in His sufferings, whether those of humiliation and ignominy, or of pain and death, He fulfilled the ancient predictions of the Messiah to the letter. Equally in the description of Isaiah and of the

sense ; so did Malachi, as far as can be judged from his parallel sentence : "Whom ye delight in." And Isaiah vi. 3 (especially when compared with 1 Pet. i. 18, 19) furnishes a strong argument for the belief that the promised "glory" was not spoken of as consisting in, but as contrasting with, "the silver and the gold."

* St. John x. 38.

† St. Matt. xi. 4.

‡ St. Matt. x. 8 ; St. Luke x. 19 ; St. John xiv. 12.

§ St. Luke iv. 18—21.

Gospels, "He was despised and rejected of men, a man of sorrows and acquainted with grief."* One Prophet foretells the price for which He was sold; † another, the piercing of His hands and feet; ‡ and again, the very words of scorn uttered against Him on His cross; § again, His own words of despair: "Eli, Eli, lama sabachthani: " || and even the disposal of His garments, and the casting lots for His seamless coat. ¶ It was foretold, "He is brought as a lamb to the slaughter;" ** the Evangelist teaches us to find a hidden and deeper meaning for the word, and to behold in Him "The Lamb of God which taketh away the sin of the world." We conclude according to His own words, "Thus it is written, and thus it behoved the Christ to suffer." ††

The fruit also and effect of Christ's ministry was subject of prophecy, viz. that Gentile and heathen nations should be converted to the faith, and that the Gospel should obliterate the distinction between them and Israel. So Isaiah, "there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek." ‡‡ This was fulfilled in the conversions of Pentecost, consisting of "devout men out of every nation," §§ and swelling to "myriads" before St. Paul's last visit to Jerusalem; and by St. Paul's own ministry among the Gentiles, in which from Asia to Illyricum he had "fully preached the

* Isa. liii. 3. † Zech. xi. 12. ‡ Ps. xxii. 16, cf. Zech. xii. 10.

§ Ps. xxii. 7, cf. St. Matt. xxvii. 39—44. || Ps. xxii. 1.

¶ Ps. xxii. 18, cf. St. John xix. 24.

** Isa. liii. 7, cf. St. John i. 29. †† St. Luke xxiv. 46.

‡‡ Isa. xi. 10, cf. Ps. ii. 8.

§§ Acts ii. 5; xxi. 20, cf. Rom. xv. 16—19.

gospel of Christ ; " and by the gradual but unceasing extension of Christianity in all directions, in opposition to all existing religions, and to the resistance of all whose credit, trade, and livelihood depended on them ; without any ordinary human aids of display or rhetoric, or flattery of evil passions ; " not with enticing words of man's wisdom, but in the demonstration of the Spirit."* These victories over the world, in spite of persecutions, both predicted by Jesus, are a final evidence of His claims and character as the expected Messiah or " Christ, the power of God and the wisdom of God."†

The title Christ, or Anointed, belongs also to Jesus in its primary and literal acceptation ; it denotes His threefold office of Prophet, Priest, and King ; ‡ for under the old dispensation unction had been used in consecrating such to their offices. Elisha was so anointed, and Aaron with his sons and the successive high priests, and the kings, all in this respect had typified Him " who was to come." It is enough to cite the Psalmist's prophecy as explained in the Hebrews : ‡ " Unto the Son He saith, Thy throne, O God, is for ever and ever . . . God hath anointed Thee with the oil of gladness above Thy fellows." But confirmatory of this is the testimony of the Baptist, who saw " the Spirit descending and remaining on Him ; " § for the anointing oil represented in figure the gift of the Spirit.

Jesus fulfilled His office as a Prophet when (as has been shown above) He made known the way of

* 1 Cor. ii. 4.

‡ Heb. i. 8, from Ps. xlv. 7.

† 1 Cor. i. 24.

§ St. John i. 33.

salvation and the will of God. That one sentence, "I have given unto them the words which Thou gavest Me,"* expresses the fulness of His revelation of Divine truth.

He exercised His function as a Priest in His propitiatory sacrifice, in intercession, in benediction. "He hath given Himself for us an offering and a sacrifice to God."† He "hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."‡ On earth the last action related of Him is benediction: "He lifted up His hands, and blessed them." §

His kingly office is exercised in conferring the salvation which He revealed as a Prophet, and procured as our High Priest. It was promised in the annunciation to Mary, "The Lord God shall give unto Him the throne of His father David, . . . and of His kingdom there shall be no end." || It was declared in the prophecy quoted by St. Matthew, "Tell ye the daughter of Sion, Behold thy king cometh unto thee." ¶ He affirmed it Himself before Pilate: "Thou sayest that I am a king. To this end was I born." ** And in overcoming His enemies, and in heading "the armies of heaven," He is presented to us in the

* St. John xvii. 8. † Eph. v. 2. ‡ Heb. vii. 24, 25.

§ St. Luke xxiv. 50. || St. Luke i. 32.

¶ St. Matt. xxi. 5, from Zech. ix. 9. The clause omitted by the Evangelist has a bearing on our argument: "He is just and yet having salvation," that is the exercise of His kingly right: St. Matthew only marks His kingly dignity: "Meek, yet riding upon an ass," *i.e.* in triumph.

** St. John xviii. 37.

Revelation as "King of kings, and Lord of lords."* And the acknowledgment of Jesus as the Christ, invested with this threefold dignity, should breed in us, firstly, teachableness and obedience to the truth ; secondly, faith and self-surrender ; lastly, a spirit of entire allegiance and submission in all things.

"HIS ONLY SON." The great confession of St. Peter was, "Thou art the Christ, the Son of the living God."† The intent and purpose of the evangelical records was, "That ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in His Name."‡ The Creed follows this order. In the preceding clause, expressing the two names, the doctrine of the Incarnation is contained ; the present clause is a statement of His Godhead. In reciting it we confess that Jesus is Son, and only Son, of God. Synonymous with Only is the term found in the Nicene Creed and in St. John, Only begotten. In the Gospel, indeed, the Greek original might (for the avoidance of possible misapprehension) be better rendered Only-born ; § for the word in other passages simply signifies an only child. And in the Eastern Creeds, where the term occurs, the declaration of the Sonship is made the subject of a separate clause, showing that what is intended by it is not the mode of His generation, but His unique character as Son, in a sense that no other being can claim. The primary truths relating to the

* Rev. xix. 16.

† St. Matt. xvi. 16.

‡ See St. Luke vii. 12 and viii. 42.

§ See Westcott's note on St. John i. 14.

Divine Son are affirmed in vv. 1 and 14 of St. John's first chapter, with force of contrast and clearness in combination: He who "was in the beginning" was revealed to human view, "we beheld His glory"; He who "was God" "became flesh"; He who "was with God" "dwelt" for a time (Gr. *tabernacled*) "among men." Pre-existent from eternity, He took our nature, and in it was manifested to man. It had been the expectation of the Jews that the Christ would be Son of God; this is evidenced in the confessions of Nathanael* and of Martha,† and in the question solemnly put by the High Priest: "Art Thou the Christ, the Son of the Blessed?"‡ It is implied in the mockeries addressed to Jesus on the cross, "If Thou art the Son of God," "He said, I am the Son of God:" so, too, in the exclamation of the centurion: "Truly this was the Son of God."§ For there is no reason to pare down or extenuate the plain meaning of his words by translating, A son of God; he must have known the claim, and in his amazement at the incidents of the crucifixion, he owned that it was true.

The term Only begotten has been considered. But it may be added that St. John's phrase "God sent His only begotten Son into the world"|| corresponds to St. Paul's, "God sending His own Son," and in the same chapter, "He spared not His own Son": also

* St. John i. 49.

† St. John xi. 27.

‡ St. Mark xiv. 61, cf. St. Matt. xxvi. 63.

§ St. Matt. xxvii. 40, 43, 54.

|| 1 John iv. 9, cf. Rom. viii. 3, *τὸν ἑαυτοῦ υἱόν*, and viii. 32, *τοῦ ἰδίου υἱοῦ*.

that in the original of these last two sentences there is a variation, lending emphasis to the statement, yet hardly to be expressed in a translation.

Most clear, however, are Jesus' own words: "I and My Father are one."* "As the Father hath life in Himself, even so gave He to the Son to have life in Himself."† They assert His Divine essence, and that as communicated from the Father, which is the true ideal of Sonship. Again, we read to the same purpose: "I came out from the Father and am come into the world; again I leave the world and go unto the Father;"‡ and, "O Father, glorify Me with the glory which I had with Thee before the world was."§ And all is summed up in the verse: "We know that the Son of God is come . . . and we are in Him that is true, in His Son Jesus Christ.|| This (He) is the true God."

The same truths are enlarged upon doctrinally, "The Father . . . hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son (*lit.* the Son of His love) in Whom we have our redemption, the forgiveness of our sins; Who is the image of the invisible God, the firstborn of all creation (*i.e.* antecedent to all created things); for in Him (*i.e.* as the personal efficient of creation) were all things created . . . all things have been created through Him and unto Him, and He (Himself) is before all things, and in Him all things consist."¶ This passage affirms as characteristic of the

* St. John x. 30, *ἐν*, not *εἰς*, *ἐσμεν* = one in nature, not in Person.

† St. John v. 26. ‡ St. John xvi. 28. § St. John xvii. 5.

|| 1 John v. 20.

¶ Col. i. 12—17 (R.V.).

Redeemer, perfect likeness to the Father;* eternal generation;† creative purpose and power; all, in conjunction with the Deity derived from the Father, concurrent marks of the Son of God.

And not less plainly is it said in another place‡ that "Christ Jesus subsisting or pre-existing in the form (that is, the nature) of God, took upon Him the form or nature of a servant in the likeness of men; wherefore in the Name of Jesus every knee should bow, and every tongue confess." This last sentence is taken from the declaration of the Almighty: "I have sworn by Myself . . . that unto Me every knee shall bow, every tongue shall swear."§ And we learn from it that words only applicable to God may be applied to Jesus, and that to Him is paid the honour due to God.

The like testimony is derived from the prophetic declaration, "I am the first, and I am the last; and beside Me there is no God:"|| compared with the reiterated words of Christ in the Revelation: "I am the First and the Last, and the Living One;" "I am the Alpha and the Omega, the first and the last, the beginning and the end."¶ Deep answers to deep; and the characters ascribed to Jehovah in the elder Scriptures, are found under the fuller light of the gospel day to be acknowledged attributes of His only Son.

"OUR LORD." A frequent appellation of Christ is

* Cf. Heb. i. 3.

† Cf. Rev. iii. 14.

‡ Epitomised from Phil. ii. 6—11.

§ Isa. xlv. 23.

|| Isa. xlv. 6.

¶ Rev. i. 17; ii. 8; xxii. 13.

The Lord, sometimes simply by itself, sometimes with an addition, as "the Lord from heaven," "the Lord of glory," "Lord of lords." In the Old Testament, while it is used as the translation of the proper names of God, as Elohim, El Shaddai (= the Almighty), Adonai (= my Lord), it stands most universally for the ineffable name Jehovah.* And whereas Christ is spoken of in prophecy under those supreme names, so we may understand that the title "Lord" is used of Him with the same high meaning, and with the ascription to Him of Divine honour. In the 110th Psalm, Christ is termed Adonai, "The Lord [Jehovah] said unto my Lord [Adonai]." In Hosea (i. 7) He is called Jehovah: "I will have mercy upon the house of Judah, and will save them by [Jehovah] the Lord their God." Likewise in Zechariah: "Sing and rejoice, O daughter of Sion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord [Jehovah]. . . . I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee."† Who can this Jehovah, sent by Jehovah, and sent to dwell among us, be but Christ? St. Peter, after quoting Joel's prophecy,

* Jehovah is now oftener written as JAHVEH. This Tetragrammaton was so sacred to the Jews, at least the later Jews, that they would not pronounce it, and substituted Adonai for it. And yet in passages where both words occur together the Greek interpreters expressed Adonai by *δεσπότης*, Jehovah by *Κύριος*. As in Gen. xv. 2, Lord God, *Heb.* Adonai Jehovah, is in the LXX. *Δέσποτα Κύριε*; so in Deut. iii. 24. *Κύριος*, though the literal equivalent of Adonai, was transferred to represent the highest Name.

† Zech. ii. 10, 11, cf. x. 12.

"Whosoever shall call on the name of the Lord [Jehovah] shall be saved," concludes, "Therefore let all . . . know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." * St. Paul, quoting the same prophecy, infers from it, "If thou shalt confess with thy mouth Jesus as Lord . . . thou shalt be saved." †

In this, then, the Old and New Testaments agree; and we must own with St. Paul, that as there is "One Spirit," and "One God and Father of all," so there is "One Lord." ‡ "Though there be that are called gods . . ." yet "to us there is but one God, the Father . . . and one Lord Jesus Christ." § But to own this in sincerity and truth is of the essence of Christianity, for "No man can say that Jesus is the Lord, but by the Holy Ghost." ||

Yet in the lordship or dominion which we thus ascribe to Him, we acknowledge a difference according with the two natures which are united in His Person. As He is God, so He has a dominion supreme and illimitable, inherent in His Divinity; as He is man, He received an imparted dominion, bestowed on His humanity; bestowed partly before, partly after, His death and resurrection. Thus He received

* Acts ii. 36.

† Rom. x. 9. I have omitted, among other instances, the passage in which Jeremiah names the Messiah "The Lord our Righteousness" (ch. xxii. 6), because it is a disputed point whether the phrase ought not rather to be rendered "He by Whom the Lord [Jehovah] works righteousness." In that case, though the gist of the verse remains the same, the ascription of the name is altered.

‡ Eph. iv. 5.

§ 1 Cor. viii. 6.

|| 1 Cor. xii. 3.

the right of judicature (though the exercise of it is future); the Father "gave Him authority to execute judgment, because He is Son of man." * "The Son of man shall come in the glory of His Father, . . . and then shall He reward every man according to his works." † Also He received "power on earth to forgive sins": ‡ also superiority to the law; for He asserted Himself, in regard of the laws of the temple and sabbath, to be "greater than the temple," and "Lord of the sabbath." §

After His resurrection, He announced to His disciples, "All power is given unto Me in heaven and in earth." || And St. Paul, dilating on this grand topic, tells us that "the Father of glory" showed His mighty power "in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be the Head over all things to the Church, which is His Body." ¶

Further, in this bestowal of authority and power a distinction is made, since part of it aims at a certain end, and therefore, when that end is accomplished, shall be resigned into the hands of the Father. This is foreshown in the prophetic decree, "Sit Thou on My right hand, until I make Thine enemies Thy

* St. John v. 27.

† St. Matt. xvi. 27.

‡ St. Matt. ix. 6.

§ St. Matt. xii. 6, 8.

|| St. Matt. xxviii. 18.

¶ Eph. i. 20—23.

footstool;"* that is, dominion is given to Christ for and until the total subjection of all enemies. "Then cometh the end, when He shall deliver up the kingdom, . . . when all things shall be subdued unto Him; then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all."† In this respect His office admits of termination; but, on the other hand, that part which is inseparable from His humanity, viz. his right over and connection with those whom "He purchased with His own Blood," cannot be relinquished; He who has reigned always in us, cannot cease ruling over us. We may ground the belief of this upon the promise made to David, "the sure mercies of David." "I will set up one Shepherd over them, . . . even my servant David. . . . I the Lord will be their God, and my servant David a Prince among them."‡ This promise, if taken by itself, might seem indeterminate; but it becomes explicit when compared with the annunciation of the angel to the Virgin Mary: "The Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end."§ The same truth was revealed in the vision of Daniel: "One like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion. . . . His dominion is an everlasting do-

* Ps. cx. 1.

† 1 Cor. xv. 24—28.

‡ Ezek. xxxiv. 23, 24.

§ St. Luke i. 32.

minion, which shall not pass away, and His kingdom that which shall not be destroyed." *

The word "Our" is still to be considered. He, Lord of all, with a right both universal and eternal, is "Our Lord." In analogous phrase the chosen people had styled Him in Whom they believed "the God of Israel," "the God of our fathers," "our God." We receive and hand on their faith and their confession: "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." † It is in Christ, that these words are made plain and become true for us. It is He who has right in us; He is our hope, sealed to us by His work of redemption, owned by us in this name, "Our Lord." He is "ours" by right of conquest, achieved over "him that had the power of death, that is, the devil," ‡ and completed in our deliverance from our great adversary; also, by right of purchase, having paid the price of our deliverance in death, so that henceforth "ye are not your own, for ye are bought with a price." § Add to this, that He provides for us all temporal and eternal blessings; and finally, that in our baptismal vow we have pledged ourselves to His service, have entered into covenant with Him; and thus, not only for His mercies' sake, but through our own voluntary compact, we have become His "peculiar people," "a people for His own possession," || and He by every right of obligation is "Our Lord."

* Dan. vii. 13, 14. † Isa. xxv. 9. ‡ Heb. ii. 14. § 1 Cor. vi. 19.

|| Deut. vii. 6; xiv. 2. Titus ii. 14, λαὸν περιούσιον. 1 Pet. ii. 9. λαὸς εἰς περιποίησιν.

ARTICLE III.

“WHO WAS CONCEIVED BY THE HOLY GHOST, BORN OF
THE VIRGIN MARY.”

“**W**HO WAS CONCEIVED BY THE HOLY GHOST.”
“The Word was made flesh and dwelt in us,” that is, in our nature. The true everlasting God, Whose eternal generation has been already affirmed, became incarnate by the conception of the Holy Ghost; He was made truly man, assuming the same nature which is in all other men, assuming it in its first original element before it was come to have any personal human subsistence.* He took flesh of the virgin mother; but the flesh and the conjunction of the flesh with God began both at one and the same instant; therefore His Divine essence abides unaffected; the two natures of perfect God and perfect man subsist in one person; with neither confusion† or absorption of the one into the other, such as the Monophysite or Eutychian heretics supposed; nor with duality of Persons, which was the heresy of the Nestorians. He took our nature in body and in soul; not in merely bodily appearance, as the Docetæ‡ taught; nor having

* ἡ ληφθεῖσα φύσις οὐ προσηρῆχε τῆς λήψεως. Theodoret, *Dial.*, “*Ἀπερος*” (quoted by Hooker, *E. P.*, v. 52, 3).

† See Note A. at the end of this Article.

‡ Δόκται, from *δοκεῖν*, to seem.

the Divine Λόγος, or Word instead of a soul; which the Apollinarians asserted. "Forasmuch as the children are partakers of flesh and blood, He also Himself likewise took part of the same: . . . He took on Him the seed of Abraham; . . . in all things it behoved Him to be made like unto His brethren." * The two natures of Christ have been and are, from the moment of their first combination, inseparable; the union of one with the other causes neither gain nor loss of essential properties to either. We ascribe to Him working of wonders and suffering of pains; characters of glory and humiliation; the one belonging to the nature which He assumed, the other to that which was from the beginning. His bodily nature admitted nourishment and growth; He came eating and drinking, He suffered hunger and thirst: of His soul we understand the saying that He "increased in wisdom" † as well as stature; and His conflict of feeling is apparent in the words, "Not My will but Thine," ‡ and in His confession, "My soul is exceeding sorrowful;" § lastly, His very dying words, "Father, into Thy hands I commend My spirit," || imply that death, as in the case of men generally, was nothing less than the separation of soul and body: a truth further confirmed by St. Peter when, on the subject of the Resurrection, he first quotes the prophecy, "Thou wilt

* Heb. ii. 14—17. The R.V. renders v. 16 more accurately, 'He taketh hold of (*i.e.* to raise and rescue, ἐπιλαμβάνεται) the seed of Abraham.' Yet the meaning is scarcely affected. There is the underlying thought that He takes the nature of those whom He rescues.

† St. Luke ii. 52.

‡ St. Luke xxii. 42.

§ St. Matt. xxvi. 38.

|| St. Luke xxiii. 46.

not leave my soul in Hades, neither wilt Thou give Thy Holy One to see corruption," and then (with an inversion of terms which indicates their equivalence) applies it to Christ "that neither was He left in Hades, nor did His flesh see corruption." *

Thus we acknowledge the mystery of the Incarnation, joining a diversity of natures in one Divine Person: the manner of it can be no otherwise explained than in the words of Holy Scripture addressed to the Virgin Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee;" † and in the assurance to Joseph, "Fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost." ‡

This last verse serves to define our notions of the conception. We do not attribute to the Spirit any communication of His essence, or say that the Divine Child took substance from Him; but that He was made of the substance of His mother, who by the operation of the Spirit received power to conceive. And Holy Scripture uses the word "conceive" (but with a difference) both of the Holy Ghost and of the mother; *e.g.* in the prophecy, "Behold, a Virgin shall conceive;" § and in the annunciation by the angel, "Behold, thou shalt conceive in thy womb and bring forth a son." ||

"BORN OF THE VIRGIN MARY." Of her, who was so "highly favoured," "the mother of our Lord," ¶ the

* Acts ii. 27 and 31 (R.V.).

† St. Luke i. 35.

‡ St. Matt. i. 20.

§ Isa. vii. 14.

|| St. Luke i. 31.

¶ St. Luke i. 42. An historic interest attaches to this expression. In the fifth century the compound *Θεοτόκος* (Lat.

simple record is, that she was the cousin of Elisabeth the mother of John the Baptist, that she was at Nazareth, "espoused to a man whose name was Joseph, of the house of David, and the Virgin's name was Mary."* It was a common name, the same as Miriam; the Greek form of it in the Evangelists is Mariam, although for the other Marias it is spelt Maria. More important is the title joined with the name, "the Virgin." It declares the fulfilment of the original promise consequent upon the fall of man, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.† The enmity here spoken of is identical with the mystic "war in heaven"‡ between Michael and the dragon, involving the continual conflict between grace and corruption in human hearts. The two "seeds" reappear, and are distinguished in the Parable of the Tares.§ "The field is the world: the good seed are the children of the kingdom, but the tares are the children of the wicked one." Lastly, the part borne by the woman is insisted on in a marked way by St. Paul: "When the fulness of the time was come, God sent forth

Deipara) was a familiar appellation of the Virgin Mary. In 429 A.D. Nestorius protested against it, and it became the central point of controversy, until authoritatively adopted in the Council of Ephesus. At a later date it developed into "Mother of God," Leo the Great openly using the title and giving currency to it. But Ephraim, Patriarch of Antioch in 527 A.D., quotes these words of Elisabeth as the prime authority for it (*μητέρα Θεοῦ πρῶτον μὲν ἡ Ἑλισάβετ ἀνέειπεν*), plainly making *μήτηρ τοῦ Κυρίου* synonymous with *μήτηρ Θεοῦ*.

* St. Luke i. 27.

† Gen. iii. 15.

‡ Rev. xii. 7.

§ St. Matt. xiii. 24—30.

His Son, born of a woman, born under the law, to redeem"; * and again, in a later Epistle, with an argument founded on the details in Genesis, "She shall be saved through the child-bearing." † The sense intended is, that woman, who had been the instrument of Satan in bringing ruin on man, became the instrument of God for effecting the recovery of man. So it is stated by Irenæus, ‡ "Almighty God had compassion on mankind, and threw back the enmity on the enemy, and abolished the enmity which existed between man and Himself. . . . Our Lord absorbed this enmity into Himself by being made man of the seed of the woman, and so bruised the serpent's head." In the Virgin Mother of the Holy Child the promise to the woman is accomplished.

Further, it is a fulfilment of prophecy. The sign given by Jeremiah to reprove the backsliding hesitancy, and to encourage the hopes of Israel, viz. "The Lord hath created a new thing in the earth, A woman shall compass a man," § was interpreted by the ancient Jews and by the Christian Fathers of the Messiah and His birth from a Virgin. But the sign given by Isaiah is the most clear and complete: "Behold, the Virgin shall conceive and bear a son,

* Gal. iv. 4.

† 1 Tim. ii. 15.

‡ iv. 40, quoted in Wordsworth's note.

§ Jer. xxxi. 22. Many versions and expositions have been attempted of those words. For "compass" have been substituted "protect," "court," "keep close to." Keil suggests the figurative and fanciful notion of the Lord bringing Himself "down to the level of His Church, that she may embrace Him." But the words are intelligible when, and only when, applied to the nativity of the Virgin-born.

and shall call his name Immanuel." * That there may be no doubt who is meant by this name, the prophet goes on to call the land of Judah, "Thy land, O Immanuel;" a phrase answering to that of Hosea, "the Lord's land," and to the Divine declaration in Leviticus, "For the land is mine." All is made yet plainer by the conclusion of the prophecy "Unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder, and His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father (*lit.* Father of eternity), the Prince of peace. Of the increase of His government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of Hosts will perform this."

This final sentence adds weight and solemnity to the "sign" given, and to the whole prophecy. And while some have endeavoured to find a partial fulfilment of it in contemporary events or persons, the list of names and titles which closes it is sufficient proof that the Messiah is its one chief object, for to Him and to no other can those titles belong.

And that which was so predicted is recognised and recorded in the Gospel as fulfilled. The Evangelist marks the direction of events as over-ruled for accomplishing the Divine word, and quoting the prophecy

* Isa. vii. 14; cf. ch. viii. 8, 10, and ix. 6, 7. For clear proof (with illustration) that *Virgin* is the true rendering, I would refer to Harvey on the Three Creeds, pp. 277—284. For *the* not a *Virgin*, see *Speaker's Commentary*.

of Isaiah, goes on to relate that Joseph "took unto him his wife, and knew her not till she had brought forth her firstborn Son."*

Some have wrested this word "Firstborn" into an intimation that Mary had other children subsequently; a supposition negatived by all tradition, and by the constant reverent belief of the Church.† It is true that "brethren of Christ" are mentioned, and it is a moot point who they were; but no one supposes them to be His own brothers, and, in fact, their mother is distinguished from the Virgin Mary as "Mary the mother of James and Joses." The proper meaning of "Firstborn" is defined in the special law enacted after the Exodus, "Sanctify unto Me all the firstborn, whatsoever openeth the womb . . . it is Mine."‡ But it also obtained a typical sense, which indeed is suggested in the citation of the above law by the Evangelist: "Every male that openeth the womb shall be called holy to the Lord."§ It became equivalent to "chosen of God," "consecrate to God," as in the message to Pharaoh, "Israel is my son, my firstborn:"|| and in the prophetic assurance, "I am a Father to Israel, and Ephraim is my firstborn."¶

Thus it could be used with peculiar significance of Christ as "the Firstborn among many brethren,"** and of His Church as "the Church of the Firstborn;"††

* St. Matt. i. 22, 25. *πρωτότοκον* is omitted here by the R.V. as an interpolation from St. Luke ii. 7.

† In the fourth and fifth centuries, when the point had been raised, the compound *δεῦραρθενος*, "Ever Virgin," came to be an accepted title for her.

‡ Exod. xiii. 2.

§ St. Luke ii. 23.

|| Exod. iv. 22.

¶ Jer. xxxi. 9.

** Rom. viii. 29.

†† Heb. xii. 23.

and it is even taken up as a kind of proper name attaching to Him in the otherwise strained and difficult phrases, "the Firstborn of every creature," "the Firstborn from the dead."*

In this Article we confess the true human birth of the Saviour and His assumption of perfect humanity; and therewith also the glory reflected on His mother, "Blessed among women" as she was pronounced to be first by the angel, and then by Elisabeth speaking under inspiration, "Blessed art thou among women, and blessed is the fruit of thy womb."† All should be as careful to give this honour to her, as to guard it against abuse by trenching on the homage due to her Son; she is to be honoured, He adored.

NOTE A.

The Council of Chalcedon was very explicit in defining these points; for the sake of precision an extract is subjoined here from the Confession then adopted. "Following the holy Fathers, we confess . . . one and the same Christ, Son, Lord, Only begotten, made known in two natures without confusion, conversion, division or separation; the difference of the natures being nowise removed by reason of the union, but on the contrary the property of each nature being preserved and combining into one Person and one Hypostasis."

* Col. i. 15 and 18.

† St. Luke i. 28 and 42. "Blessed among" is equivalent to "blessed above all women." Kuinoel observes on the phrase, that it is a Hebrew form of superlative; he quotes from Jeremiah xlix. 15, "small among the nations," as signifying least among them. The quotation from Micah in St. Matthew ii. 6, will occur to many as an instance in point.

The Confession is given at length, with Latin translation, in Routh's volume of *Opuscula*. It is partly translated in Bright's *History of the Church*, ch. xv; also in Beveridge's work on the Articles, p. 97; where he renders Hypostasis by "subsistence."

The four adverbs in the Greek are worth noting:—

ἀσυγχύτως, unconfusedly = without confusion of substance (see the Athanasian Creed).

ἀτρέπτως, unchangeably = without conversion of nature. (This would be against any false inferences from *ἐκένωσεν ἑαυτόν*, Phil. ii. 7, He emptied Himself, R. V., for the Deity cannot suffer diminution or addition. So e contr. Athanasius, cited in Bright, p. 76, argues that *σὰρξ ἐγένετο*, St. John i. 14, does not imply change (*ἡλλόσσεντο*), for Aaron when he became high priest was unchanged as man. See Cyril (quoted in Hooker, *E. P.*, v. 53, 2) *ἀσυγχύτως καὶ ἀτρέπτως ἡ γὰρ σὰρξ σὰρξ ἐστὶ καὶ οὐ θεότης, εἰ καὶ γέγονε θεοῦ σὰρξ*.)

ἀδιαίρετως, indivisibly = the two Natures being combined in One Person.

ἀχωρίστως, inseparably = without possibility of separation, a consequence of the above-mentioned undivided combination. (The word is a rare word, and where it occurs is used more frequently of the Persons of the Godhead, than as here of the Union of Natures. Thus, *υἱὸς ὧν ἀχώριστός ἐστι τοῦ Πατρὸς* (i.e. He is co-eternal with the Father). Athanasius, quoted in Bright, p. 183.

Hooker (*E. P.* v. 54) makes the principal heresies in regard to the Person of our Lord reducible to four. He concludes thus: "Against these there have been four most famous ancient councils: the Council of Nice to define against Arians, against Apollinarians the Council of Constantinople, the Council of Ephesus against Nestorians, against Eutychians the Chalcedon Council. In four words, *ἀληθῶς, τελῶς, ἀδιαίρετως, ἀσυγχύτως*, truly, perfectly, indivisibly, distinctly (the first applied to His being God, and the second to His being Man, and the third to His being of both One, and the fourth to His still continuing in that one Both), we may fully by way of abridgment comprise whatsoever

antiquity hath at large handled either in declaration of Christian belief, or in refutation of the foressaid heresies."

Two of the adverbs above noted are here interpreted.

Also it is to be added that the principal work of Theodoret against the Eutychians (A.D. 447) consists of three Dialogues, entitled *Ἀρρετος*, *Ἀσέγγυτος*, *Ἀπαθής*. The first showing that the Son of God is unchangeable; the second, that His union with human nature is without confusion; the third, that His Divine nature is incapable of suffering.

ARTICLE IV.

"SUFFERED UNDER PONTIUS PILATE, WAS CRUCIFIED,
DEAD, AND BURIED."

"**S**UFFERED." That Jesus as the Christ was to "suffer many things" had been distinctly foretold; His own constant instruction to His disciples was, that in what He underwent He was fulfilling ancient prophecies.* He recurred to it after His resurrection: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms concerning Me. . . . Thus it is written, and thus it behoved Christ to suffer."

So much indeed had been implied in the original promise, "It shall bruise thy head and thou shalt bruise his heel."† The "Seed of the woman" should be victorious, yet should be so only with, or through, suffering.

The fifty-third chapter of Isaiah is clear upon this point: it describes One "despised and rejected, a man of sorrows, and acquainted with grief;" at the same time affirming that these sorrows were borne for us,

* St. Mark ix. 12; St. Luke xxiv. 25, 44; cf. Acts iii. 18;
1 Pet. i. 11.

† Gen. iii. 15.

“for our transgressions, for our peace.” “With His stripes we are healed; and the Lord hath laid on Him the iniquity of us all.” These descriptions meet in none but Christ our Saviour. And their tenor is so plain that the Jews in their antagonism to Christianity could evade their force only by inventing a theory of two Messiahs, one, the son of Joseph, of the tribe of Ephraim, who should suffer; another, the son of David, of the tribe of Judah, who should triumph and reign for ever. But they give no ground for their assertion, and in the Scriptures no Messiah of the tribe of Ephraim is mentioned, nor indeed any Messiah but one. Moreover, the same prophecies which speak of Christ as suffering, speak also of His exaltation and achieved success, of His dignity and dominion. Thus it is said, “He shall be exalted and extolled, and be very high,” “He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. He shall see of the travail of His soul, and shall be satisfied.”* “To Him whom man despiseth, to Him whom the nation abhorreth, to a servant of rulers, kings shall see and arise, princes also shall worship.”† “Behold thy King cometh unto thee; He is just and having salvation, lowly and riding upon an ass; . . . and He shall speak peace unto the heathen, and His dominion shall be from sea even to sea.”‡

The above theory of a double Messiah may really be turned against its advocates and used for confirmation of the right faith, for while in itself it is obviously false and a mere expedient to evade the

* Isa. lii. 13; liii. 10. † Isa. xlix. 7. ‡ Zech. ix. 9, 10.

force of prophecy, it does indicate the double character of Sufferer and Conqueror which belongs to the Son of David. Before He appeared the general expectation was of one, and one only, "that should come." * When the idea was taken up of reconciling seemingly opposite predictions by the hypothesis of two subjects of them,—viz., One Person who should be abased in humiliation, and One Who should be crowned with glory and honour,—that was in effect a confession that the real Messiah was to fulfil both conditions. And indeed in the acceptance of this truth a deep moral principle is contained. Christ, as the great Pattern of humanity, exemplified in Himself the law of perfect life. "He humbled Himself; . . . wherefore God also hath highly exalted Him." † The ideal of excellence is to rise superior to natural weakness, pain, and adversities; it consists in moral conflict and victory. This truth was proverbial ‡ in old Greece. It is said by Plato, § that to approve a man perfectly righteous he must be scourged, tortured, and in the close, having suffered all evils, be crucified. It is a maxim of Holy Scripture that "before honour goes humility." || It is a lesson in our Office for Visitation

* St. Matt. xi. 3. There is ground for concluding that the fiction of a second Messiah, son of Joseph, was a perversion of the New Testament account. Compare St. Luke iii. 23; iv. 22; St. John i. 45. See Schoettgen's treatise "*De Messia*" at the end of his *Horæ Hebraicæ*. † Phil. ii. 8, 9.

‡ Compare Herod. i. 207, Æsch. Agam. 170, with Heb. v. 8, *ἐμαθεν ἀφ' ὧν ἔπαθς*.

§ Plat. Rep. 2, p. 362, quoted by Barrow, § 32, on the Passion.

|| Prov. xv. 33, xviii. 12, R.V., in LXX. *πρὸ δόξης ταπεινῶται*.

of the Sick that "Christ went not up to joy, but first He suffered pain; He entered not into His glory before He was crucified." The histories of Joseph, Moses, and David were typical of this principle: they like Christ were "stones which the builders rejected." * He was their perfect Antitype. And had the Jewish contention been well founded, it would at the same time invalidate the Scriptures, and obscure a truth which pervades and governs life.

The predicted sufferings of Christ were indeed a part of His mediatorial office; not merely as including the atonement effected by the great sacrifice which was their climax, but as consequent and dependent on His humanity, by which that office became possible and proper to Him and Him alone. We are told emphatically of "One Mediator between God and men, the Man Christ Jesus, Who gave Himself a ransom for all;" † also that as "Captain of salvation," He was made "perfect through sufferings"; ‡ i.e. through what He submitted to in the growth of His body and the preparation of His mind under the conditions of the human nature which He assumed; Son of God though He was, yet in manhood "He learned obedience by the things which He suffered, and being made perfect, He became the Author of eternal salvation." § These things were revealed to the prophets, were embodied in their prophecies as the issue of the "determinate counsel of God" || "before the world began." ¶ In His absolute fore-

* St. Matt. xxi. 42.

† Heb. ii. 10.

|| Acts ii. 23; cf. iv. 28.

† 1 Tim. ii. 5.

§ Heb. v. 3.

¶ Titus i. 2.

knowledge and eternal purpose of love, "the Father sent the Son to be the Saviour of the world." * The Son undertook as Mediator "to make His soul an offering for sin." † Thus we read, in reference to the mystery of Incarnation: "When coming into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me. . . . Then said I, Lo, I come (in the volume of the book it is written of Me), to do Thy will, O God." ‡ Thus we understand the title given to our Lord, of "The Lamb slain from the foundation of the world"; § and again His own saying concerning Himself, "Truly the Son of man goeth as it was determined." ||

We confess that in accordance with all that had been prophesied and predetermined, our Saviour "suffered"; but the words that immediately follow, "under Pontius Pilate," may seem to restrict the sufferings to their final consummation; whereas His life in the flesh as a whole, and certainly all the course of His ministry, formed a continuous period of self-subjection and self-sacrifice.

His blood was shed in the circumcision of His infancy. Of His youth we know little, but that He "was subject to" His parents, ¶ and was called the Carpenter, ** that He was therefore tied to a patient round of humble duties, and yet all the while aware (as the words †† in the temple showed) of His high office and assigned task. When the time came for

* 1 John iv. 14.

† Isa. liii. 10.

‡ Heb. x. 5, 7. "Coming" is the literal rendering of the original. The A.V. has "when he cometh."

§ Rev. xiii. 8. || St. Luke xxii. 22. ¶ St. Luke ii. 41, 51.

** St. Mark vi. 3.

†† St. Luke ii. 49.

entering upon it, the temptation in the wilderness involved physical and mental trials; His subsequent action exposed Him to fatigue, hunger, thirst; at Nazareth even to danger; * He was grieved at the hardness of men's hearts; † pained by the desertion of disciples ‡ and by the treachery of an apostle; He was wearied with journeys; § He healed all, yet "in all their afflictions He was afflicted; || He took our infirmities, and bare our sicknesses;" ¶ He wept at the grave of Lazarus, and over the impending destruction of Jerusalem. ** As the final conflict approached, He felt the misgiving of His human will: "Now is My soul troubled; Father, save Me from this hour." †† Then the mysterious agony in Gethsemane, and the cruel mockeries that followed His apprehension, transcend all: "Behold and see if there be any sorrow like unto My sorrow which is done unto Me, wherewith the Lord hath afflicted Me." †‡

Thus He fulfilled His office; yet in person we acknowledge Him God and Lord. It was a stumbling-block to many of old. §§ But though the Godhead is impassible, the faith of the Catholic Church confesses that God did suffer: He who meekly "endured such contradiction of sinners against Himself," ||| who unresistingly bore the cross and passion, was nevertheless God of God, Very God of Very God. He who

* St. Luke iv. 29. † St. Mark iii. 5. ‡ St. John vi. 66, 70.

§ St. John iv. 6. || Isa. lxiii. 9. ¶ St. Matt. viii. 17.

** St. Luke xix. 41. †† St. John xii. 27. †‡ Lam. i. 12.

§§ The Sabellians, through confounding the Persons of the Blessed Trinity, fell into the error called Patripassian.

||| Heb. xii. 3.

was in the beginning with God and was God, being in the fulness of time made flesh, did suffer. "The princes of this world . . . crucified the Lord of glory.* St. Paul does not scruple to call the Church "the Church of God, which He hath purchased with His own blood." †

Still in adopting these statements, authorised as they are, it is requisite to guard against the supposition that the Divine Nature suffered. The Son shares that Divine Nature with the Father and the Spirit; if He had suffered in that, the Father and the Spirit must have suffered too. But as the suffering was His alone, so only in that human nature which He alone took upon Him was He susceptible of it. His unchangeable, eternal Essence could not be impaired by conjunction with humanity. When we read that "Christ suffered in the flesh," we understand that He did so in His human body and human soul. In taking our nature He "took the form and likeness of men," ‡ together with their natural liability to weakness and want, pain and death. In His soul He was likewise subject to apprehension, fear, disappointment, and anguish. He was throughout a Man of sorrows; § He acknowledged of Himself, "My soul is

* 1 Cor. ii. 8.

† Acts xx. 28. "By reason of the union of the two natures in the One Divine Person of Christ, whatever may be predicated of the one nature is personally true of the other." (Harvey, *Three Creeds*, p. 391.) The scholastic term for this is *Communicatio idiomatum*; among the old Greek divines, *ἀντίδοσις*, e.g. Damascenus, quoted by Keble on Hooker, v. 53, 4.

‡ Phil. ii. 7.

§ Isa. liii. 3.

exceeding sorrowful, even unto death." * He even "with strong crying and tears" † prayed, "O My Father, if it be possible let this cup (hour) pass from Me." ‡ But thought fails, words fail, to measure or express such sorrow. Its continual and intense pressure may appear in this way, that in His perfect innocence all sin was a grief and horror to Him; at the same time in His perfect knowledge He recognised the sinfulness of all, and its accumulated offence against the Divine majesty and goodness. Again, while full of zeal for the glory of God, full equally of love towards men His brethren, He must have burned with indignation at their impiety, and with compassion for the destruction they brought upon themselves. Amid all this long-drawn trial, what He endured was yet in a manner balanced by "the joy that was set before Him," § and by profound resignation to His Father's will.

That Christ "suffered" is necessary as evidence that He was truly man; were He not so, man could not be redeemed by Him. But we are assured of it when we see Him thus subjected to pain and suffering. The Divine Essence could not suffer; we admit therefore the addition to it of human nature when we believe and confess His Passion. It is the necessary condition of our redemption; His sufferings are the propitiation of our sins. It is the purchase for Himself and His members of eternal bliss: "Ought not Christ to have suffered these things and to enter into His glory?" || It assures us of His sympathy

* St. Matt. xxvi. 38, 39. † Heb. v. 7. ‡ St. Mark xiv. 34, 35.

§ Heb. xii. 2.

|| St. Luke xxiv. 26.

in our trials. "In all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest. . . . In that He Himself hath suffered being tempted, He is able to succour them that are tempted."* It makes Him an example to the afflicted of perfect patience and submission to the will of God.

"UNDER PONTIUS PILATE." The mention of this Roman ruler fixes the chronology of this sacred period. Prophecy (as has been shown above under Article 2) had indicated the time of the coming of Christ. It should not be until Judah had lost independence and passed under a foreign dominion, yet it should be (as Malachi and probably Haggai had predicted) while the temple was still standing. The great prophecy of the seventy weeks in Daniel † (in

* Heb. ii. 17, 18.

† Dan. ix. 25—27. The weeks are divided into seven, sixty two, and one week. If dated (as seems to accord with the words "the going forth of the commandment") from the commission of Ezra in the seventh year of Artaxerxes, these periods result (see Ezra vii. 6, 8):—

"Ezra went up from Babylon" B.C. 458, deduct seven weeks of years and the date becomes 409, the probable year (by Prideaux' calculation) of Nehemiah's final reformation; deduct sixty-two years, and A.D. 26 is reached, the year of Christ's appearance in public. The remaining week brings up the time to St. Stephen's death, or St. Paul's conversion (either of which epochs may mark the "confirming the covenant" = the offer of the Gospel "to the Jew first"), A.D. 33.

"The midst of the week" (= half a week) is referred by some to the siege of Jerusalem for three years and a half; if so, the former "half week" would terminate with the crucifixion.

spite of all obscurities) had pointed also to the true time, and had been so far understood as to create the universal expectation of the Messiah which existed. But in after times the Jewish controversialists attempted to impugn the Christian statements by inventing wrong dates, and their false computations are met by this clause.

In A.D. 8 the Romans had deposed Archelaus (mentioned in St. Matt. ii. 22) and annexed Judea, adding it to the province of Syria; Coponius was appointed by Quirinus (= Cyrenius, St. Luke ii. 2) the first governor with the title of Procurator, and with the power, which was not usually given to such vicegerents, of life and death. Pilate was fourth in succession from him, and ruled for ten years from A.D. 26, the very year apparently in which our Lord commenced His public career.

Pilate was obnoxious to the Jews, and was severe in his measures of repression; one massacre is mentioned by St. Luke; * he knew perhaps nothing of Christ until impeached before him by the chief priests. He then attested His innocence; † "he knew that for envy they had delivered Him"; ‡ he bade them judge Him themselves, but they made excuse, insisting on a sentence from him, and enforcing their demand by the threatened accusation, "Thou art not Cæsar's friend." Then "Pilate gave sentence that it should be as they required, and . . . delivered Jesus to their will." §

In these events and cross purposes of men working

* St. Luke xiii. 1.

† St. Luke xxiii. 14, 22.

‡ St. Matt. xxvii. 18.

§ St. Luke xxiii. 24.

unconsciously to the fulfilment of prophecy, the providence of God is visible. When Jesus spoke of being "lifted up," the remark of the Evangelist is: "this He said, signifying what death He should die." * St. Matthew also makes Him prophesy the manner of His death: "The Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles . . . to crucify Him." † The point so remarkable here is that the Jews were the enemies of Jesus, but the Romans His executioners. Jesus, knowing how virulent was their opposition, might have expected death. But had they, the Jews, inflicted it, it would have been by stoning. However, it had been so ordered that this Procurator had the proconsular power of life and death, and that the Sanhedrin gave up their power to him. For it is convincingly shown ‡ that the meaning of the excuse, "It is not lawful for us to put any man to death," is not that the power of capital punishment had been taken from them, but that it could not be exercised by them during that holy festival. It was their abnegation of their right that brought about the accomplishment of the Divine will.

The historical fact that the crucifixion took place under the government of Pilate is corroborated by the

* St. John xii. 33. † St. Matt. xx. 18, 19.

‡ By Biscoe, *History of the Acts*, ch. vi. The arguments are too full to cite, but he shows that the Jewish people had more than the usual privileges of provincial government, and this of trial and execution in particular. He refers to Augustin, Cyril, and Chrysostom as adopting the same construction of the words in question.

Roman historian Tacitus.* At Rome we are told that the circumstances were announced by the Procurator himself in a despatch to Tiberius; and further that they were fully related in the *Acta Pilati*,† or public records of his government. The documents which are extant under this name are apocryphal, but from what is known of Roman usage, there is no reason to doubt that the events were made known to the emperor, as well as enrolled in the provincial archives. And thus, as bearing a manifold witness to the period and the history of the death of Christ, and to the vindication of His innocence, the introduction of the name of Pontius Pilate into the Creed is far from superfluous.

“**WAS CRUCIFIED.**” The manner of the Lord’s death has been accounted for in the last section; it was the natural consequence of His being delivered to the Romans. The point is by no means immaterial; it touched the prejudices of the Jews, it met the indications of type and prophecy. The brazen serpent was specified by Christ Himself‡ as a type of His crucifixion, and none more express could be selected; it included the serpent-sting of sin, the crucifixion of sin, the “looking to Jesus,” the healing power of the cross. “Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he

* Tac., *Annal.*, xv. 44.

† By Tertullian, *Apolog.*, ch. v. and xxi. And the *Acta* are mentioned by Justin, in his *Apology* to the emperor Antoninus, who could test his statement by referring to them.

‡ St. John iii. 14, 15.

beheld the serpent of brass, he lived." * The great sacrifice was also prefigured in the actions of Abraham and Isaac, when "he that had received the promises offered up his only begotten son"; † and the manner of it was typified when Isaac went forth bearing the wood upon which he was to be laid, as Christ "went forth bearing His cross." ‡ This comparison is expressly made in a Jewish commentary; and while it was the universal custom of crucified persons to bear their own cross, there was no other death in which the wood would have been carried by Christ.

The paschal lamb was plainly a type of the "Lamb of God"; § and whereas not a bone of it was to be broken, || the transfixing of it in preparation was compared by Justin to the piercing and stretching of the Sufferer on the cross.

St. John cites the prophecy from Zechariah, "they shall look on Him whom they pierced," ¶ as fulfilled by the action of the soldier, who instead of breaking the legs pierced His side. In his citation he varies from the original; there we read, they shall look on "Me," and the person so spoken of, is He who pours the spirit of grace upon man, and therefore is no other than God. And it was by the ancient Jews interpreted of the Messiah, and St. John applied it according to the acknowledged exposition. More distinct still is the description of the Psalmist, which

* Num. xxi. 9. The R.V. renders it more expressively, "when he looked unto"; though in our older language "beheld" would really have the same meaning of a fixed gaze.

† Heb. xi. 17.

‡ St. John xix. 17.

|| Exod. xii. 46; St. John xix. 36.

§ St. John i. 29.

¶ St. John xix. 37; Zech. xii. 10.

among other particulars, exactly fulfilled, specified this: "They pierced My hands, and My feet." *

And while prophecy and type thus met together in the crucifixion, there was in it also a significant reference to the terms of the law. For it is there said, "He that is hanged is accursed of God." † And St. Paul argues from it, that as Christ took our sins upon Himself so He bore the curse of them. "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is everyone that hangeth on a tree." ‡ Hanging was not a Jewish punishment, but added by way of ignominy after death in some cases. However, this word "hanging" was technically used to express crucifixion; and is so used by St. Peter: "Jesus, Whom ye slew and hanged on a tree." § And so it came about that "Christ crucified was to the Jews a stumbling block"; || the "offence of the cross" was provoking above all things to their prejudices and their pride. When they cried, "Crucify Him, crucify Him," and their cry was yielded to, their malice seemed to be gratified to the height. In their eyes Christ was subjected to the extremest curse (τῇ ἐσχάτῃ κατάρᾳ), according to the reproach brought forward by Trypho the Jew in Justin Martyr's *Dialogue*. But in the above argument of St. Paul we must observe how his quotation differs from the original whence it is taken. He omits the words, "of God." The omission is made apparently in the same spirit in which Justin protests that it was not

* Ps. xxii. 16.

† Deut. xxi. 23.

‡ Gal. iii. 13.

§ Acts v. 30; x. 39.

|| 1 Cor. i. 23; Gal. v. 11.

God who cursed the crucified Son, but the Jews. Justin's words are : * “ In the law a curse is laid on all crucified men ; but we must not go on to say that God's curse was laid on Christ, by Whom God saveth all whose deeds deserve a curse.” Again, “ Those words of the law, Cursed is everyone who hangeth on a tree, tend to brace our faith in Christ crucified, not as meaning that God curseth our crucified Lord, but as implying that God predicted what you Jews and the like of you are now doing, not understanding that this crucified One is the eternally pre-existent One, the everlasting Priest of God, destined to be our King and Messiah.”

Christ bore our sins, therefore He endured the curse ; but it is not to be supposed that the “ curse of God,” which falls naturally (as in Deuteronomy) upon sin, fell upon the sinless Victim. The wrath of God could not be upon the Holy One, Who in all that He suffered was fulfilling His Father's will. He was given up to suffering, and men “ did esteem Him stricken and smitten of God ” ; yet throughout all God was overruling the wickedness of the persecutors to the accomplishment of His hidden providence so that it proved instrumental to completing the work which they sought to overthrow, and to exhibiting the Saviour as “ lifted up ” ; to their eyes in scorn, but to all the world beside in fulness of atoning power, and in predicted abundance of Divine blessing. And it is the contempt which attached to this mode of death (among the Romans it was a punishment

* Justin Martyr's *Dial.* 94, 96 ; translated by Norris, p. 270. See also Wordsworth's note on Gal. iii. 13.

reserved chiefly for slaves) that lends emphasis to the words of St. Paul: "He humbled Himself, and became obedient unto death, even the death of the cross";* and again, He "endured the cross, despising the shame, and is set down at the right hand of the throne of God."†

The lessons derived by faith from the confession of these things are: (1) The hatefulnes and guilt of sin, for which such punishment could be due, such atonement required. (2) The assurance that Christ has delivered us and fully "put away sin by the sacrifice of Himself."‡ (3) The scandal if, by falling away, men "crucify to themselves the Son of God afresh, and put Him to an open shame."§ (4) The obligation to "crucify the flesh, with the affections and lusts,"|| "that they which live should not henceforth live unto themselves, but unto Him which died for them."¶

"DEAD." In the last word, "Crucified," we confess the manner, in the present word the fact, of the death of Christ. There is a special mystery in it. Death is the separation of soul from body: this Christ endured; but as there was a perfect conjunction of two natures, Divine and human, in His Person, neither soul nor body was separated from His Divinity. Again, He died voluntarily, according to His own saying, "No man taketh it (My life) from Me, but I lay it down of Myself:"** yet without

* Phil. ii. 8.

§ Heb. vi. 6.

† Heb. xii. 2.

|| Gal. v. 24.

‡ Heb. ix. 26.

¶ 2 Cor. v. 15.

** St. John x. 18.

anticipation of the time, but conscious that the end was reached, He uttered the significant words, "It is finished," and expired under and through the tortures inflicted on Him. "Pilate marvelled if He were already dead,"* so we read; the malefactors by His side were not dead; but His previous agony, His weariness during the sleepless night of His apprehension, the additional pangs of the scourge and the thorns, account sufficiently for His utter exhaustion. Pilate's doubt afforded a confirmation of the fact, by his examining the centurion in charge before "he gave up the body to Joseph." There is also a mystery as regards the doctrine or the reason of the death. Mankind lay under sentence of death and condemnation, but (in Hooker's words) that sentence "which only taketh hold upon sinful flesh could no way possibly extend unto Him. This caused His voluntary death for others to prevail with God and to have the force of an expiatory sacrifice."† Are we then to say that He suffered the penalty of man's sin in man's stead? To this it is objected that it is not consistent with Divine justice to punish the innocent for the guilty. It may be objected, moreover, that it is not so said in Scripture, which affirms no doubt that "He bore our sins," but nowhere that He bore the punishment of them. The objection has been met by an hypothesis of imputation—namely, that God imputes the sins of man to Christ, and the righteousness of Christ to man; an hypothesis grounded on the words, "Him Who knew no sin, He made to be sin on our behalf, that we might become the righteousness of

* St. Mark xv. 44, 45.

† *Ecc. Pol.*, v. 56, 8.

God in Him."* But the words by themselves are not decisive; they admit of more than one interpretation.

The word *sin* (made to be sin) is understood by St. Augustin in the sense of a sin-offering; and the original may certainly be so interpreted. Barrow explains it in this way: "He was made sin for us, that is, was accused, was condemned, was executed as a sinner."† So Baxter: "He is said to be made sin for us, which is, to be made a curse or sacrifice for our sin."‡ And this is in accord with the prophetic language, "When Thou shalt make His soul an offering for sin, He shall see His seed."§

"However, it is more generally thought that "sin," standing, as it does, in antithesis to "righteousness," must be taken in its usual meaning, and that the Sinless One is here viewed as bearing the sin of the world. This is affirmed by St. Peter, "He bare our sins in His own body on the tree."||

We accept it then as a scriptural truth that Christ in His Passion and death became our Substitute; typified in this by the sin-offerings under the law, and by the ram in the sacrifice of Isaac. There is no reason to object to the term, or to the idea of vicarious offering, or again to the word punishment as descriptive of Christ's sufferings. If He suffered for sins (and all suffering is a consequence of sin), then His sufferings were punishments.

"When the sufferings of one man are in any way the means of the impunity of another, it is usual to

* 2 Cor. v. 21.

† Barrow, Sermon 32.

‡ In his Catechism, § Isa. liii. 10. || 1 Pet. ii. 24.

say, the former was punished instead of the latter though the former was innocent of the fault of the latter, and this is said without meaning to assert a transfer of guilt."*

Moreover, though sacrifices are a type of Christ, they are but an imperfect one; they do not reach to or express His real character and relation to mankind as identified with them. The true answer to the above objection as to Divine justice, and the reason why He was rightfully accepted in our stead, is that He by His incarnation had become our Representative. In His sympathy for man, in His union with mankind, He was able to take, and did take, on Him our sins as well as everything else that belonged to us.† Thus His death, while it represented the penalty due to sin, was also, in reference to us, remedial: "With His stripes we are healed." He died (ὑπερ ἡμῶν) on our behalf. This is the nearly invariable phrase of Scripture. What Christ did He did "on our behalf." Assuming our nature, He entered into fellowship with our infirmities, temptations, and sorrows, and "the Lord laid on Him the iniquity of us all."‡ He the sinless Head and Representative of our race atoned thus for man, and on the other hand imparted to man a "power of God unto salvation."§ By His own perfect obedience even unto death

* From W. Ludlam, quoted in Wordsworth's *Christian Institutes*, vol. i., p. 293.

† Note on 1 Pet. ii. 24 in Ellicott's *Commentary*.

‡ "To bear the iniquity," is used with no idea of penalty, but of atonement when said of Aaron (Exod. xxviii. 38), and of the priests (Lev. x. 17).

§ Rom. i. 16.

He covered the disobedience of the race with which He identified Himself, restored man to right relations with God, and set him at one with Him. So in another passage St. Paul says, "Christ Jesus . . . is made unto us wisdom and righteousness and sanctification and redemption," * where righteousness is equal to justification. The justification is effected by the death of Christ: "we were reconciled to God" (v. 11 we received the reconciliation) "by the death of His Son." † "God is for us . . . He spared not His own Son" (compare Gen. xxii. 12, 16), "but delivered Him for" (ὑπέρ) "us all . . . It is God that justifieth." ‡ Thus our redemption is done effectually. § It is also done freely,—not for price or reward, but freely and without money. The meaning is, not that there was no price at all, but none paid by us. That there was a price paid the Scriptures are clear: "Ye are bought with a price." || He that paid it calleth it λύτρον, a ransom; ¶ i.e. a price of redemption, and His Apostle somewhat more, ἀντίλυτρον,** a just and satisfactory price. He came "to give His life a ransom for many." This word λύτρον which we translate ransom answers to the verb by which St. John expresses the purpose of Christ's coming: "For this purpose the Son of God was manifested that He might destroy (λύσῃ) the works of the devil." †† Λύτρον according to its forma-

* 1 Cor. i. 30.

† Rom. v. 10, in v. 11 reconciliation is the R.V. correction of the A.V. atonement.

‡ Rom. viii. 31—33.

§ Bishop Sanderson, Sermon 7, quoted in Wordsworth's note on 1 Cor. vi. 20.

|| 1 Cor. vi. 20.

¶ St. Matt. xx. 28.

** 1 Tim. ii. 6.

†† 1 John iii. 8.

tion from λύω signifies the price of deliverance, the cost at which the Redeemer was to "undo" (= loose) "the works of the devil," viz., that "through death He might destroy him that had the power of death." * At this cost Christ saves men and attaches them to Himself as their Head and Representative. "One died for all; therefore the all died." † In Christ they died, "died unto sin." ‡ And what the law of holiness required was a death unto sin, in order that man, being alienated from God by sin, might find pardon and restoration to the favour of God. The death of Christ satisfied that law, it inaugurated a "New covenant" § of forgiveness, and imparted to men a new "spirit and life" || in mystical union with Him; so "bringing to nought" ¶ the power of the tempter, and "delivering us from evil."

Thus the death of Christ was necessary for the ratification of the new covenant. "He is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of (the) eternal inheritance. For where a testament is, there must also of necessity be the death of the testator." ** He had Himself taught this, when He called the cup "the new testament in My blood." ††

Again, in regard of sin it was not only expiatory, but sanctifying; "the blood of Christ, who through the

* Heb. ii. 14.

† 2 Cor. v. 14, where see note in *Sp. Commentary*.

‡ Rom. vi. 10. § St. Matt. xxvi. 28.

|| St. John vi. 51, 63. ¶ Heb. ii. 14, R.V.

** Heb. ix. 15. †† St. Luke xxii. 20; 1 Cor. xi. 25.

eternal spirit offered Himself without spot to God, purges our conscience from dead works to serve the living God."*

Thirdly, He was not only the sacrificial victim, but the high priest to offer it. As "the high priest alone once every year" entered into the Holy of Holies, "not without blood," so Christ, "by His own blood He entered in once into the holy place, having obtained eternal redemption for us."† When "He yielded up the ghost" the veil of the temple was rent,‡ as sign both of His entrance and ours; we now may "enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us through the veil, that is to say, His flesh."§ It has been alleged on medical authority, that the proximate cause of death was rupture of the heart. If so, poetry has in this, as in some other instances, anticipated science, and the lines of the "Christian Year,"

"One by one
The life strings of that tender heart gave way,"

are accurate to the letter. It is more important to investigate the sign that followed. "One of the soldiers with a spear pierced His side, and forthwith came thereout blood and water."|| No natural causes adequately explain it. But it had been foretold and typified. Here was the Antitype of the smitten Rock¶ from which water flowed forth to refresh

* Heb. ix. 14.

† St. Matt. xxvii. 50.

|| St. John xix. 34.

† Heb. ix. 7, 12.

§ Heb. x. 19.

¶ Exod. xvii. 6.

the fainting multitudes in the wilderness. "They drank of that spiritual Rock . . . and that Rock was Christ." * The evangelist who looked on saw in these symbols the power, cleansing and lifegiving, inherent in Him "who should come." † "This is He that came by water and blood, even Jesus Christ." ‡ The graces necessary for spiritual quickening, the sacraments which minister life to the Church, derive their efficacy from the death of Christ, they are the outpouring of His wounded side. St. John, by his emphatic testimony to the facts in Gospel and Epistle, directs us to the mystic meaning. Some of the Fathers § interpret it of Christ as the second Adam, from whose side while asleep in death, His Bride the Church, the true mother of all living, is taken. || And their deep-searching comments throw a real light on what was then done. He consented to death; still, as He showed Himself superior to suffering, so was He superior to death itself. "The issuing of the blood and water from His side must be regarded as a sign of life in death." (So Westcott.) Theophylact observes on it as a miracle, that blood should flow from a dead body. But, spiritually understood, the Evangelic record is yet more marvellous and more "true, that ye might believe," ¶ when He is presented to us in that moment of death making Himself the fountain of living waters, and the life of them that believe.

* 1 Cor. x. 4.

† St. Matt. xi. 3. ὁ ἐρχόμενος.

‡ 1 John v. 6.

§ Notably Tertullian and Augustin. See Westcott's note on St. John xix. 34, and compare Hooker, *Ecol. Pol.*, v. 56.

|| Gen. ii. 21; iii. 20.

¶ St. John xix. 35.

"AND BURIED." After the death followed the burial in accordance with type and prophecy and with national custom. The type was that of "the prophet Jonah," quoted and explained by Christ Himself.* The prophecy had been spoken by Isaiah: "He made His grave with the wicked, and with the rich in His death."† Yet more than one obstacle had been overruled to accomplish this. According to Roman usage the bodies of the crucified would have been left on their crosses exposed to the action of the elements, or to ravenous beasts and birds. But the Jews were opposed to this on two grounds; namely, the direct prohibition of their law,‡ and the sanctity of their sabbath.§ They "besought Pilate," therefore, that "they (the bodies) might be taken away." Still, had the Jews had the disposal of the bodies they would have been all interred in the same common burying place allotted to criminals. But this was prevented by the interference of a friend and "secret disciple," a rich man of Arimathea, named Joseph."|| He "came, and went in boldly unto Pilate, and craved the body of Jesus." "And he (Pilate) gave the body to Joseph: and he bought fine linen, and took Him down, and wrapped Him in the linen, and laid Him in a sepulchre which was hewn out of a rock;" "a new sepulchre wherein was never man yet laid."¶ Nicodemus also (called in ch. iii. a ruler of the Jews, that is, a member of the Sanhedrin) came to join

* St. Matt. xii. 40.

† Isa. liii. 9.

‡ Deut. xxi. 23.

§ St. John xix. 31.

|| St. Matt. xxvii. 57; St. Mark xv. 43, 46.

¶ St. John xix. 41, 39, 40.

Joseph in his pious offices, contributing a costly amount of spices to enwrap the corpse with, "as the manner of the Jews is to bury." It is not said that His more immediate disciples took part in this act, only that "the women from Galilee" (three are named) had been "looking on afar off,"* and that some of them now followed and saw where He was laid. They, too, prepared spices and ointment, which they intended to use had not the Resurrection prevented them. But Mary of Bethany had forestalled all others, when "she brake the box of ointment and poured it on His head;" and received His own approving acknowledgment, "She hath done what she could; she is come aforehand to anoint My body to the burying."†

Thus did all things tend by a Divine ordering to honour Him in burial, who had humbled Himself in death. When His constant followers "forsook Him and fled," the rich and eminent come forward. They who feared to own themselves disciples while He lived, gain courage to confess Him when crucified, and to inter Him when dead. "His grave had been appointed with the wicked;" the natural course of things and the malice of His enemies would have led to His sharing the burial of the malefactors, but actually "His tomb was with the rich;" because He was guiltless (says the prophet, indicating seemingly some great principle), "because He had done no violence, neither was any deceit in His mouth."‡

Lastly, it should be observed that the care bestowed upon our Lord's body grew into a rule for Christian

* St. Mark xv. 40. † St. Mark xiv. 3, 8. ‡ Isa. liii. 9.

burial, and led to the disuse of the Greek and Roman practice of cremation, and in the end was found largely to promote the conversion of the heathen and the diffusion of Christianity.*

* See the letter of Julian the Apostate, quoted in Bishop Pearson's note.

ARTICLE V.

“HE DESCENDED INTO HELL: THE THIRD DAY HE ROSE
AGAIN FROM THE DEAD.”

“**H**E DESCENDED INTO HELL.” This first clause, declaring the descent into hell, is of later date than the body of the Creed. It was expressed in the Creed of Aquileia,* a Creed of the fourth century, and afterwards inserted in the Apostles’ Creed. Eusebius, indeed, assigns it a very early origin, making it part of an exposition of Christian teaching delivered by Thaddæus (one of the seventy disciples) at Edessa, and laid up in their archives. No doubt it was always accepted as a truth in the Churches, whether formulated in their Creeds or not. Yet the meaning was open to dispute. Rufinus interpreted it of burial, and with some show of reason, since in the Aquileian Creed the mention of burial was omitted. But in other Creeds, where it follows the mention of the burial, it must have been differently understood.

It is moreover a question on what passage or passages of Holy Scripture it is founded. The framers

* The phrase used was: “Descendit in (*or ad*) inferna.”

The version in the Apostles’ Creed is *κατελθόντα εἰς ᾗδου*. Synonymous terms in use were *εἰς τὰ κατώτατα*, and *εἰς τὰ καταχθόνια*.

of our Articles in 1552, when they affirmed in their third Article the "Descent," referred for proof of it to 1 Peter iii. 19. But in the later draft of the Articles in 1562, this reference was omitted, leaving the simple statement, "As Christ died for us and was buried; so also it is to be believed that He went down into hell."

The doctrine, however, may be rested clearly on St. Peter's Pentecostal discourse, when after quoting from the Psalms, "Thou wilt not leave my soul in hell," he interprets it "of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption."* It is plainly implied here that the soul and body of Christ were subjected to the ordinary conditions of human nature, the body laid in the grave, the soul passing into the world of the disembodied. That intermediate world or state is called Hades or hell. But though Christ suffered this death as man, death could not retain dominion over Him. His soul was in hell, but not left there. The doctrine is illustrated by the promise to the penitent thief, "This day shalt thou be with Me in Paradise."† And it is constantly insisted on by early Christian writers, because, by showing that Christ was possessed of a true human soul, it refuted the error of the Apollinarians, and formed a part of the proof that He was truly man.

There is a striking passage in which St. Paul quotes and comments upon the sixty-eighth Psalm, thus: "When He ascended up on high, He led captivity captive, and gave gifts unto men. Now that He

* Acts ii. 27, 31.

† St. Luke xxii. 43.

ascended, what is it but that He also descended (first) into the lower parts of the earth? He that descended is the same also that ascended far above all the heavens, that He might fill all things."*

What is meant by the "descending" here spoken of is disputed. Many understand it of Christ coming down from heaven to earth by His Incarnation; of which He Himself in the conversation with Nicodemus uses like terms: "No man hath ascended up to heaven, but He that came down from heaven, even the Son of man."† Yet the language seems too precise to be satisfied by this broad elementary truth. It affirms not merely a descent from heaven to earth, but to "the parts lower than (= below) the earth." This is concluded to be a more accurate rendering than that of the Authorised Version (the lower parts of the earth = the earth itself as below heaven), partly from a comparison of passages,‡ partly from regard to the antithetical term "far above all the heavens;" which again answers to the phrase, "having ascended to the height" (the literal version of what we have translated as "ascended up on high"). It is affirmed that as Christ went above the heaven, so He went beneath the earth. And to what end? "That He might fill all things." Action and sequence

* Eph. iv. 8—10.

† St. John iii. 13.

‡ τὰ κατώτερα (μέρη) τῆς γῆς. Compare the synonyms for ἄδης in the first note on this Article. Also observe the recurrence of this identical phrase in Psalm lxiii. 9 (= Psalm ix. 17, "be turned into hell"); Isa. xlv. 23; Ezek. xxvi. 20; and xxxi. 14, 16, 18 (quoted by Plumptre, *Descent to Hell*, p. 108). See, too, Wordsworth's note on Ephes. iv. 9.

are in harmony. We read elsewhere of Jesus having recognition and honour from the dwellers "under the earth;" "at the name of Jesus every knee should bow, of things (= those) in heaven, and in earth, and under the earth."* Accordingly most of the ancient interpreters† believed this exposition of St. Paul to be a statement of the "Descent into Hell;" and we are on sure ground if with them we base this Article of the Creed on these two Scriptures. But the passage from St. Peter, mentioned above as referred to by our Reformers, and then, probably under the Calvinistic influences of that day, abandoned, contains a more mysterious and difficult statement, and yet, if it does allude to this doctrine, one more pregnant and important for the conception of the whole subject. These are the words:‡ "Christ also suffered for sins once, the righteous for the unrighteous, that He might bring us to God; being put to death in the flesh, but quickened in the spirit; § in which also He went and preached unto the spirits in prison, which aforetime were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing."

Pearson's exposition of this, contrary, as he confesses, to the tradition of the ancient Fathers, which however has become popular through the weight of

* Phil. ii. 10.

† Irenæus, Tertullian, Origen, Athanasius, and others.

‡ 1 Pet. iii. 18.

§ This is the Revised Version. The A.V. reads "by the Spirit, by which," evidently understanding "the Spirit" to mean the Divine Spirit.

his name, supposes that "the spirit by which Christ was quickened is that by which He was raised from the dead, that is, the power of His Divinity." "He suffered in the weakness of His Humanity, rose by the power of His Divinity." Further, that by the same Spirit inspiring Noah, He preached to the disobedient generation of that day while the ark was preparing.

To this it may be objected: First, that it disregards the proper antithetical meaning of flesh and spirit; for "flesh and spirit" when spoken of Christ are not used to distinguish His two Natures, they are constituent parts of His Human nature; He suffered in the flesh, He commended His spirit to the Father. Secondly, that the spirit is not used to signify His Divine Nature; the "Spirit of Christ," in the few passages where it occurs,* means the Holy Spirit, "who proceedeth from the Father and the Son." Thirdly, that there is a confusion of terms, if the Spirit is first taken to signify His Divinity, and then in the relative clause to mean the Holy Ghost; yet if Christ is understood to have preached to the generations of old, it could be by none other than the Holy Ghost, "who spake by the Prophets."

There is a grammatical objection to interpreting the spirit, of the Divine Spirit, rather than the human soul of Christ, for in the Greek original the article is wanting, which should be prefixed whenever the Holy Spirit is intended. This is a modern argument depending on the corrected texts of recent criticism.

* 1 Pet. i. 11: "The Spirit of Christ which was in them" (viz. in the prophets); Rom. viii. 9; Gal. iv. 6.

Nor is it hypercritical to observe* on the emphatic word "went." Its force has been overlooked. It is no conventional term of amplification, but a participle distinctly expressing local motion, passage from place to place; giving a sense therefore suitable to the soul's transit to the region of departed souls, but not to spiritual influence upon past ages. And the force of the word is the more manifest, from its antithetical recurrence in ver. 22, "having gone into heaven."

The ancient patristic interpretation is free from these objections, and is a simpler acceptance of the Apostle's language in its natural tenor. It presents this meaning: "Christ was put to death in flesh (= body); He revived in spirit (= soul); and in that went to the place of departed souls, the spirits in safe custody; and to them He proclaimed the glad tidings of the redemption effected from sin and death." And what can we conceive as a more natural issue or consummation of His redeeming work than that, going according to the conditions of His human soul among the dead, He should be Himself the herald of the sacrifice which He had perfected, of the victory He had won?

The question remains however—the chief difficulty which hindered acquiescence in this interpretation—what was the object and effect of that preaching, and especially as addressed to the generation of Noah?

* See Plumptre, *Descent into Hell*, p. 113. The participle is *προεβήλς*. Bishop Andrewes may be quoted: "Thither (*i.e.* to Hades) He went in spirit, and 'triumphed over the powers and principalities' there in His own person." Vol. ii., serm. 12, p. 397.

This we do not presume to answer. Yet we may believe with Bishop Horsley, that "His purpose was to gladden the penitent souls, and give them fresh gleams of hope." We have no knowledge how far the dead of past generations could grasp the idea of the Saviour's mission. "Souls when released from the burden of the flesh are likely to see spiritual things with greater clearness than in the days of their life on earth." *

The mystery of redemption was a mystery even to angels; † but men, the subjects of that redemption, had been taught of God to look for it, and in different measures and degrees, by traditional promise, type, and prophecy, had been educated to faith and expectancy. Ignatius, therefore, referring to this doctrine and the statement of St. Peter, says expressly : "Even the prophets, being His disciples, were expecting Him as their Teacher through the Spirit; and for this cause He whom they rightly awaited, when He came, raised them from the dead." ‡ Only the Flood, with its sweeping and universal judgment, as it seemed to cut off the old world by a terrible demarcation from the new, might be supposed a sign of peculiar reprobation. Cyril of Jerusalem seems to recognise and plead against this doubt. He says : "Wouldest thou, I pray, that the living should enjoy His grace, and that being most of them unholy; and that those who from Adam had been imprisoned

* Clemens Alex., *Strom.*, vi. 6 (quoted by Plumptre, p. 165).

† 1 Pet. i. 12; Eph. iii. 10.

‡ Epistle to the Magnesians, ch. ix. (Bishop Lightfoot's translation, vol. ii. p. 181).

long while should not now obtain deliverance?"* Manifestly he alludes here to the "spirits in prison"; and his sentiment accords generally with and explains St. Peter's subsequent argument: "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."†

So far we may trace the mystery of God's mercies in Christ; it cannot be wholly solved. What this Article does present to us as a distinct verity is, the true humanity of Jesus Christ. As man He died, as man He passed in soul with the malefactor at His side to the unseen abode; and as He had made Himself known in the flesh to men on earth, so He made Himself known to the spirit world, bringing with Him the gospel of grace and truth. It is a glorious and inspiring part of our belief that His ministry was not closed by death, but "quickenened"; that He carried the glad tidings beyond the grave, and then returned with His example of new life and the promise of the Comforter to abide with His Church for ever.

And thus we understand and confess that "He descended into hell."

"THE THIRD DAY HE ROSE AGAIN FROM THE

* Cyril, *Catech.*, iv. 11 (quoted by Plumptre, p. 87).

† 1 Pet. iv. 6. It may prevent misapprehension to quote here the judicious remarks in the *Sp. Commentary* on 1 Pet. iii. 19:—"The early fathers all agreed that it (His preaching) was an announcement to the spirits of the departed. . . . It tells us nothing of the effects of the announcement, and affords no ground for speculation as to the present or future condition of those who now await their judgment in the intermediate state."

DEAD." In these words we affirm the Resurrection ; specifying both the time of it, and the fact. The one seems to have as much stress laid on it as the other ; it is subject of type and prophecy, and insisted on in every prediction of the event by Christ Himself : and so in retrospect He says, "thus it behoved Christ to suffer and to rise from the dead the third day." *

Typically, the period was foreshown in the instance of the prophet Jonah, cited by our Lord. "For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." † Also the particular day was presignified by the type of the wave-sheaf of firstfruits. The law ran thus : "ye shall bring a sheaf of the firstfruits of your harvest unto the priest : and he shall wave the sheaf before the Lord, to be accepted for you : on the morrow after the sabbath the priest shall wave it." ‡ This rite availed for the consecration of the fruits of the land. "If the firstfruits be holy, the lump is also holy." § And so Christ in His resurrection is accepted for us all ; "Christ the firstfruits, then they that are Christ's." || "He was raised for our justification," ¶ and with Himself raised up the whole world.**

* St. Luke xxiv. 46. It indicates no doubt some deep principle. Isaac Williams (*On the Nativity*, p. 291) says : "The third day seems the great and appointed day for the manifestation of God." May we not think in all reverence that in a measure it reflects the mystery of the Godhead, and possibly the quickening power of the Third Person of the Trinity ? † St. Matt. xii. 40. ‡ Lev. xxiii. 10, 11.

§ Rom. xi. 16. || 1 Cor. xv. 23, cf. ver. 20. ¶ Rom. iv. 25.

** τὴν οἰκουμένην αὐτῷ συναρτίσσει, Chrysost., tom. v., Or. 84.

The prophecy of this is couched in the form of a general assurance, mysterious in origin but interpreted in the end and verified by the resurrection. "After two days will He revive us: On the third day He will raise us up, and we shall live in His sight." * Of all the Divine mercies, the crowning mercy is the restoration to life in the risen Saviour. "Because I live, ye shall live also." †

But in comparing the predictions with the accomplishment, three things are to be observed and allowed for; the habit of reckoning days inclusively (*e.g.* reckoning a week as eight days); the habit of reckoning a portion of a day as a complete day; and the Hebrew idiom of describing a day as an evening and morning, so that three days and three nights comprise no more than three days. Accordingly we find in the Gospels these varieties of phrase used as synonymous; three days and three nights; after three days; in, or during, three days; and, on the third day.

The day of the crucifixion is clearly determined. It was the "preparation" ‡ (or eve) of the paschal Sabbath; therefore Friday, the sixth day of the week. The death of Christ took place at the ninth hour, or three o'clock; and the burial following immediately, that Friday is computed as the first of the three days, the Sabbath as the second, and the Sunday, our Easter Day, as the third. And this the disciples acknowledged, saying, "to-day is the third day since these things were done." §

* Hos. vi. 2.

† St. John xiv. 19.

‡ St. John xix. 14, 31, 42; St. Mark xv. 42, *παρασκευή*.

§ St. Luke xxiv. 21.

Of the fact of the resurrection, the most distinct prediction is found in the words of David, as pointed out and interpreted by St. Peter: "Being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption." The Apostle then goes on to attest the fact: "This Jesus hath God raised up, whereof we all are witnesses."*

To the same purpose St. Paul cites also the second Psalm (and how apposite the citation is may be proved by the context, which speaks plainly of the conspiracy against Christ, and of its overthrow by the Divine decree): "Thou art My Son, this day have I begotten thee."† The word which we translate "begotten," is in Hebrew used of either parent, but more properly of the mother, and denotes "bringing into life," raising to life; and so may be figuratively taken of raising Christ from the womb of the earth to a new beginning of power and mediatorial dominion. St. Paul goes on also to cite Isaiah: "I will give you the sure mercies of David."‡ On which it may be observed, that when a passage is quoted in a partial fragmentary way (as this is), it implies that the substance is familiar to, and its

* Acts ii. 25—32; Ps. xvi. 9—11.

† Acts xiii. 33, from Ps. ii. 7. Observe the previous verse. "Yet have I" (*i.e.* in spite of their vain rage) set My King (*Heb. in Margin, Anointed*) upon My holy hill of Zion. I will declare the decree: the Lord hath said unto Me, Thou art My Son." Compare Acts iv. 25—28.

‡ Acts xiii. 34, from Isa. lv. 3.

meaning recognised by, the hearers. These holy promises so assured to David formed part of the "everlasting covenant" mentioned in the previous clause, and are the same with those announced by the angel Gabriel to the Virgin Mary.

The resurrection then is embodied in these distinct prophecies, but it is intimated also in the general tenor of other places in Scripture. Isaiah, in the fifty-third and following chapter, speaks not more plainly of the suffering of Christ than of the great issues to proceed from it; and the twenty-second Psalm, from its strain of despair, agony and death, passes suddenly into the idea of praise to God, and joy in all that He has done. Yet in both parts there is but one subject: the explanation is that the Psalm "testifies the sufferings of Christ, and the glory that followed."*

No description is given by the Evangelists of the act of resurrection; no one, we may suppose, beheld it. The keepers were on the spot, but they were "dead" with fear, terrified by the "great earthquake," and yet more by the angel descending from heaven and rolling back the stone. The women came early to the sepulchre; they found not Him, only the angel, who assured them that He was "risen, as He said," and pointed out "the place where the Lord lay."† Presently he appeared to His friends and followers; to some singly, to others in assembly. "He showed Himself alive after His passion by many infallible proofs, being seen of them forty days."‡ "God

* 1 Pet. i. 11.

† St. Matt. xxviii. 2—6.

‡ Acts i. 3.

showed Him openly, not to all the people, but unto witnesses chosen before." *

His resurrection was a true reunion of the human soul and body. He lived as truly as before. Yet there was a change in His manifestations of Himself; He came but at intervals, came and "vanished out of sight," came "when the doors were shut," and "stood in the midst of them." † At the same time He furnished evidence of real bodily existence and of the identity of His person. When they "were affrighted, and supposed that they had seen a spirit," He reassured them with the words, "Behold My hands and My feet, that it is I Myself: handle Me and see, for a spirit hath not flesh and bones, as ye see Me have." So especially He dispelled the doubts of Thomas. Further, He asked, "Have ye here any meat?" "And He took it, and did eat before them." By these and other distinct acts of intercourse He evinced the revival of His human nature. He manifested also His Divinity by miracle and by bestowing the Holy Ghost; and since there is One Person only in whom the Divine and human natures are united, the proof of His identity, and with it of His resurrection, is complete.

To God only, and "the working of His mighty power," ‡ can this raising from the dead be ascribed. So we read: "This Jesus hath God raised up, whereof we all are witnesses;" § and again, "We have testified of God, that He raised up Christ;" || again, "Jesus

* Acts x. 40.

† St. John xx. 19; St. Luke xxiv. 31, 36—43.

‡ Eph. i. 19. § Acts ii. 32, || 1 Cor. xv. 15.

Christ, and God the Father, who raised Him from the dead." * But the same Divine power is inherent in the Son, and so Christ claims the "power to lay it (My life) down, and power to take it again." † So He had said to the Jews, "Destroy this temple, and in three days I will raise it up. But He spake of the temple of His body." ‡ In this, as in other sayings, Christ expressed His unity of action with the Father.

Belief in this Article of the Creed is vital to all Christian life and hope. It seals all the Gospel teachings. It reveals what God has prepared for them that love Him. For "Christ is the Head of the Church, and the Saviour of the body." "Because I live, ye shall live." But "if Christ be not risen, then is our preaching vain, and your faith is also vain." § By His resurrection we are assured that He who died upon the cross, was still the Lord of life; by it He was "declared to be the Son of God with power." || By it we are assured of our justification; for as in His Passion, when "the Lord laid on Him the iniquity of us all," He expressed our guilt and condemnation, so in His resurrection, when He was, as it were, discharged and set free, He represented our acquittal. He died for our sins, but in His rising showed that He had made full satisfaction for them. And therefore, "Who shall lay anything to the charge of God's elect?" "It is Christ that died, yea, rather, that is risen again." ¶ We are "justified by His blood," ** as the meritorious ground of absolu-

* Gal. i. 1.

† St. John x. 18.

‡ St. John ii. 19, 21.

§ 1 Cor. xv. 14.

|| Rom. i. 4

¶ Rom. viii. 33, 34.

** Rom. v. 9.

tion, but even more by His resurrection as the effect and proof of it. He "was delivered for our offences and raised again for our justification." *

We are then "justified by faith in Him that raised up Jesus," † we have also "peace with God" in the gift of spiritual life now, and the promise of bodily as well as spiritual life hereafter. God "hath quickened us together with Christ (by grace ye are saved) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." ‡ "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." § "As Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." || He who declared Himself "the Resurrection and the Life," in His own Person exhibited to His followers the continuity of life and the character of new life, and they who rise from the death of sin to the life of righteousness are in that spiritual resurrection conformed to His pattern, and thereby "begotten again unto a lively hope . . . unto an inheritance incorruptible, and undefiled, and that fadeth not away." ¶

And as there is grace for this moral resurrection of the soul, there shall be power hereafter for the resurrection of the body. "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit which dwelleth in you."** Christ is the "First-born from the dead," ††

* Rom. iv. 25. † Rom. v. 1 ; iv. 24. ‡ Eph. ii. 5, 6.
§ Eph. v. 14. || Rom. vi. 4. ¶ 1 Pet. i. 3, 4.

** Rom. viii. 11.

†† Col. i. 18.

and in Him we are "sons of the resurrection."*
"The Breaker is come up before them: they have
broken up, and have passed through the gate, and are
gone out by it: and their King shall pass before them,
and the Lord on (at) the head of them." †

* St. Luke xx. 36.

† Mic. ii. 13.

ARTICLE VI.

"HE ASCENDED INTO HEAVEN, AND SITTETH ON THE
RIGHT HAND OF GOD THE FATHER ALMIGHTY."

"**H**E ASCENDED INTO HEAVEN." The Ascension of Christ was to the disciples a startling change. It was a departure; as He had said, "I leave the world, and go to the Father."* He passed into the unseen, and they were alone. But by it the truth was made clear to them; they recognised at last, what they had faintly and by glimpses apprehended, His real Divinity; "and they worshipped Him, and returned with great joy."†

Types, strictly speaking, there were none. Enoch and Elijah are resemblances rather than types; and the high priest typified the entrance through the veil‡ in the Lord's death as much as in this final act. But prophecies there were. There is the Psalmist's prediction, quoted by St. Paul, "Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men;"§ and again, "Lift up your heads, O ye gates, and be ye lift up, ye everlasting

* St. John xvi. 28.

† St. Luke xxiv. 52.

‡ St. Matt. xxvii. 51.

§ Ps. lxxviii. 18; Eph. iv. 8; cf. Acts ii. 33, 34.

doors; and the King of glory shall come in.”* Christ had foretold the event: “I ascend unto My Father and your Father, and to My God and your God.”† Two of the Evangelists relate it. St. Matthew omits all mention of it; St. John, omitting it, shows his knowledge of it by allusions.‡ St. Peter affirms the whole of our Article in these words: “Who is gone into heaven, and is on the right hand of God.”§ St. Mark affirms the same. The statement is twofold; the first part declaring what they had witnessed, the second a matter of pure revelation. “While they beheld, He was taken up”: “He was parted from them, and carried up into heaven.”|| It is observed how the circumstances of the Resurrection contrast with those of the Ascension.¶ The disciples saw not Christ when He rose; it was enough that they were witnesses after the fact. They saw Him in ascending, because to that only they could bear testimony; they could not except by faith follow Him whither He had “passed through the heavens.”** Whither did He ascend? The last quoted term may be compared with two others; He “ascended far above all heavens,”†† and He was “made higher than the heavens.”‡‡ And these are as it were summed up in the definitive statement, that He entered into “heaven itself,” and

* Ps. xxiv. 7, referred to in this application by Justin Martyr.

† St. John xx. 17, and cf. ch. vi. 62.

‡ See last note.

§ 1 Pet. iii. 22.

|| St. Luke, in Acts i. 9 and Gospel xxiv. 51.

¶ Chrysostom, *Homil. 2 in Act. Apost.*

** Heb. iv. 14 (R.V.).

†† Eph. iv. 10.

‡‡ Heb. vii. 26.

"the presence of God."* Conceive of these revelations as we may, the pre-eminent truth which we confess is, that "the Son of man ascended" in our nature, flesh of our flesh, bone of our bone, in His spiritual body, to the height "where He was before"† in His unchanged Deity, to the very throne of God. And then more particularly we are taught to confess that He "sitteth on the right hand of God."

This session was foretold by David: "The Lord said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool."‡ And the same prophecy was quoted by our Lord to discomfit the Pharisees, and by St. Peter to prove the fulness of the resurrection. And the same truth was brought out in direct and most impressive contrast when, as prisoner before the council and adjured by the high priest, He thus plainly declared: "Hereafter shall the Son of man sit on the right hand of the power of God."§ For their exclamation in reply shows that they understood Him, and that in so saying He claimed to be "the Son of God."

St. Paul helps us to the contrast. Borrowing the words of Isaiah's prophecy,|| he asks, "Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ that died, yea, rather that is risen, Who is even at the

* Heb. ix. 24.

† St. John vi. 62.

‡ Ps. cx. 1, quoted in St. Matt. xxii. 44, and in Acts ii. 34, and Heb. i. 13; cf. Eph. i. 20; Heb. i. 3, and viii. 1, and xii. 2.

§ St. Luke xxii. 69.

|| Isa. l. 8, 9.

right hand of God, Who also maketh intercession for us." *

In these words we have as it were an outline of a trial, unjust judges, a prisoner under sentence, "a Righteous Man"† condemned. And then there is the reverse side; One at God's right hand, an Advocate for men. And we remember the parallel passage: "If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous; and He is the propitiation for our sins; and not for ours only, but also for the whole world."‡

He, who was God's chosen,—condemned by men, but justified by God,—sits at the right hand of God, and pleads for sinners, as their Mediator and Advocate.

"In the word "sitteth" there is no idea of expressing posture, but, generally, a settled majesty and sovereignty and judgment, and indeed the whole tenor of the 110th Psalm assigns to the Messiah these attributes; He is there described as Lord, Conqueror, Ruler, Priest, and Judge.

"The Right Hand" is a figurative expression for the highest place of dignity, power and happiness; in accord with known customs,§ in agreement also with

* Rom. viii. 33.

† St. Luke xxiii. 47.

‡ 1 John ii. 1, 2. The Greek which we translate Advocate is *παράκλητος*, the special name of the Holy Ghost, the "Comforter." In regard to which it may be observed that St. Paul says *τὸν Κύριον παρεκάλεσα*, I called the Lord to my aid (2Cor. xii. 8). On the other hand the LXX. use *παρακαλεῖν* in the sense of comfort; as in Isa. lxi. 2, *παρακαλέσαι πενθοῦντας*, which Tertullian renders by "Advocare languentes."

§ 1 Kings ii. 19.

the sublime ascription, "In Thy presence is the fullness of joy, and at Thy right hand there is pleasure for evermore."*

In substance this Article is the acknowledgment of the full and final exaltation of the Lord Jesus, and of His entrance upon His mediatorial office, when "all power was given unto Him in heaven and in earth,"† when the birth-promise of "the throne of His father David"‡ was accomplished, when God "put all things under His feet, and gave Him to be the Head over all things to His Church."§

In regard to this mention of David, it is so constant in Scripture in reference to these high subjects, his history is moulded so expressly to a typical forecast of them, so striking is the manner in which his name is used to signify his greater Son, that it is fit to dwell briefly upon it.

The promise had been made to David, "Thy house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever."|| It was no doubt conditional; the condition being, "if thy children will keep My covenant."¶ The covenant was not kept, and the promise (humanly speaking) was not fulfilled. But it has a mystical fulfilment in the sinless Seed of David, and the throne and kingdom of David are phrases standing for the royalty and reign of Christ. Likewise He Himself is called David: "I will set up one Shepherd over them, and He shall feed them, even my servant David. . . . And

* Ps. xvi. 12; cf. also Heb. ix. 24 quoted above.

† St. Matt. xxviii. 18.

‡ St. Luke i. 32.

§ Eph. i. 22.

|| 2 Sam. vii. 16.

¶ Ps. cxxxii. 13.

I the Lord will be their God, and My servant David a Prince among them."* In the gradual acquisition and assumption of his rights David typified his Son. He was anointed as king, without coronation or dominion; but "the Spirit of God came mightily upon him from that day."† He was again anointed king, but only "over the house of Judah."‡ After seven years he was made king of all Israel, and reigned in Jerusalem.§ So Christ, though born King of the Jews, exercised no dominion; He avowed before Pilate, "My kingdom is not of this world."|| After the resurrection He, while present with His Apostles, claimed "all power."¶ Finally, by ascension He entered into the Jerusalem above as King of Glory;*** and St. Peter could say, "Let all the house of Israel know assuredly that God hath made Jesus . . . both Lord and Christ."†† His kingly power is exercised in the overthrow of His enemies, in the destruction of Jerusalem, in the gradual subjection of persecuting powers to the Christian faith, in the apostolic triumphs over false religions, in spiritual victories over sin and Satan.

"The kingdom of this world is become the kingdom of our Lord and His Christ."‡‡ "He is able to subdue all things unto Himself."§§ But this exercise of power is as yet uncompleted and progressive; and

* Ezek. xxxiv. 23, 24, and so again xxxvii. 24, 25; cf. Jer. xxx. 9; Hos. iii. 5.

† 1 Sam. xvi. 13. ‡ 2 Sam. ii. 4. § 2 Sam. v. 3, 5, 12.

|| St. John xviii. 36. ¶ St. Matt. xxviii. 18.

** Ps. xxiv. 7. †† Acts ii. 36.

‡‡ Rev. xi. 15 (R.V.). §§ Phil. iii. 21.

still there is "the last enemy that shall be destroyed, viz. death." "Then cometh the end, when He shall have delivered up the kingdom . . . that God may be all in all."*

By this Article we are taught to look upward and onward; to adore and to obey. Subject to Him we must all be, it is for us to choose between the subjection of enemies, and the condition of willing service which is "perfect freedom."† Again, the same Psalm which speaks of His session, proclaims Him an eternal Priest.‡ In this character "He has offered one sacrifice for sins,"§ and pleads it in intercession. Therefore "He is able to save them to the uttermost that come unto God by Him."|| Finally, His reign assures us of protection, and His victory of reward. "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."¶

* 1 Cor. xv. 24—28. The eternity of the reign of Christ has been considered on Article II., "Our Lord." His office as Intercessor is affirmed under the name "Christ."

† Cui servire est regnare. (Collect for Peace in Morning Prayer.)

‡ Ps. cx. 4. § Heb. x. 12. || Heb. vii. 25. ¶ Rev. iii. 21.

ARTICLE VII.

“FROM THENCE HE SHALL COME TO JUDGE THE QUICK
AND THE DEAD.”

THUS far the Creed has followed the Mediator Jesus Christ in His office past and present. We have confessed Him in Resurrection revealing new life, in Ascension revealing heavenly life, and lastly “glorified with the glory which He had before the world was.” * There is yet a final future change, when He shall “come again,” to gather all nations before Him, † and “to judge the quick and dead.” ‡

We are taught to speak of Him in His Ascension as “departing,” § and in the same spirit of His “coming again.” St. Paul teaches us another, and in some sense a more accurate word, viz. “His appearing”; || for though the visible changes of His life on earth and His human body allow of the former terms, yet in very truth He is “not far from every one of us,” ¶ He continues with us still as “the Shepherd and Bishop of our souls.” ** He is “our Lord and our God”; †† we believe in Him as

* St. John xvii. 5.

† St. Matt. xxv. 32.

‡ 1 Pet. iv. 5 ; 2 Tim. iv. 1.

§ St. John xiii. 1 ; xvi. 7.

|| 2 Tim. iv. 1 ; 1 Tim. vi. 14.

¶ Acts xvii. 27.

** 1 Pet. ii. 25.

†† St. John xx. 28.

both, waiting on Him now, waiting for His Divine self-manifestation, when "we shall see Him as He is." *

We rest our belief of this Article on the promise of our Lord, "I go and prepare a place for you, I will come again and receive you unto Myself;" † and on the testimony of the angels: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." ‡ Here is simply the truth with promise, but other Scriptures tell of the issue and purpose of His coming: trial and judgment. "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen." § "The Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." || And what Revelation declares, reason has in part anticipated. They who have reflected on the workings and power of conscience, on the issues of good and evil, and on God as a righteous Judge, have seen ground to expect an eventual vindication of justice, if not a "restitution of all things." ¶ The word of God in confirmation of this assures us that there shall be a real Personal Judge, a real personal Judgment, a Judge coming from heaven with all the majesty of God, yet no other than the Son of man.

* 1 John iii. 2.

† St. John xiv. 3.

‡ Acts i. 11.

§ Rev. i. 7.

|| St. Matt. xvi. 27.

¶ Acts iii. 21.

Thus St. Paul sees "the righteous judgment of God," working towards its consummation, "When the Lord Jesus shall be revealed from heaven, with His mighty angels."* So Christ announced to the Sanhedrin, when standing as a prisoner before them, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."† And St. Peter before Cornelius, and St. Paul before the Areopagus, speak of Christ as "ordained of God"‡ to this office. "God hath appointed a day in the which He will judge the world in righteousness by that Man whom He hath ordained." And in St. John's Gospel the reasons are given: one, the honour of the Son; § the other, His humanity; "because He is Son of man"; because of the Three Persons of the Godhead, to Whom of right this power belongs, He only is "made man"; He only shares the nature of those who shall stand before Him, He only hath suffered for them.

The judgment is described according to the conception of an earthly court. "The Son of man shall sit in the throne of His glory."|| He shall have assessors; "Ye also (it is said to the Apostles) shall sit upon twelve thrones, judging the twelve tribes." All men shall be there; "We shall all stand before the judgment seat of Christ."¶ "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is

* 2 Thess. i. 7.

† St. Matt. xxvi. 64.

‡ Acts x. 42 : xvii. 31.

§ St. John v. 23, 27.

|| St. Matt. xix. 28.

¶ Rom. xiv. 10.

the book of life : and the dead were judged out of those things which were written in the books, according to their works." *

These declarations, however figurative they may be, accord with prophecy † and with parable. ‡ The plain fact underlies them all,—a day is determined "when God shall judge the secrets of men, by Jesus Christ." § The Lord will come, "Who will both bring to light the hidden things of darkness, and will make manifest the counsels of the hearts."

To the primitive Church that day seemed ever at hand. Later and colder ages have said, "the Lord delayeth His coming." Against such suggestions and their tendency faith protests in this Article: "He shall judge the quick and dead." Why is it not simply said, "judge all"? First, to refute vain unbelief. The earth will not outlast the dwellers on it. They are "living souls" independent of this material home. Secondly, to promote watchfulness. "It is appointed to men once to die, but after this the judgment." || Yet "we shall not all sleep, though we shall all be changed." ¶ That day may come in our lifetime, and "as a snare shall it come." ** And the warning is: "Watch ye therefore, and pray always that ye may . . . stand before the Son of man." But the Power that stirs the soul, will waken the dead also. "The Lord shall descend from heaven

* Rev. xx. 12.

† Dan. vii. 10 ; xii. 1, 2.

‡ St. Matt. xiii. 37—41, 47—50 ; xxv. 19—30.

§ Rom. ii. 16.

|| Heb. ix. 27.

¶ 1 Cor. xv. 51.

** St. Luke xxi. 35, 36.

with a shout."* "All that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they have done evil, to the resurrection of damnation."†

* 1 Thess. iv. 16.

† St. John v. 28, 29.

ARTICLE VIII.

"I BELIEVE IN THE HOLY GHOST."

THE doctrine of the Holy Trinity is essentially a Christian doctrine. Though we may see it foreshadowed along the lines of the Bible from the beginning, we also see that it was reserved for the Son of man fully to "reveal the Father";* and it is by the same Son that we understand the operation and receive the promise of the Holy Ghost. And so it accords with the deep fitness of things that the angelic announcement of the Nativity was accompanied with a hymn coupling the glory of the Father with the birth of Him Who is "our Peace,"† and with the Divine purpose of righteousness which is the work of the Spirit: "Glory to God in the highest, and on earth peace, good will toward men."‡

We come, then, now to the third division of our Creed, and profess our faith in the Holy Ghost. He is not, as some heretics of old imagined, a name or

* St. Luke x. 22.

† Eph. ii. 14; Mic. v. 5.

‡ St. Luke ii. 14. I quote the traditional text; holding that Alford, Scrivener, Field, have shown sufficiently upon principles of criticism, and of interpretation too, the soundness of the old reading, the clerical error of the new.

abstraction, an energy or quality, but He is truly and personally God, co-equal and co-eternal with the Father and the Son. This we gather from the Scriptural warning, "Grieve not the Holy Spirit of God";* from the personal directions to St. Peter † and to the prophets at Antioch; ‡ from the fact that He "Himself maketh intercession for us"; § from His being the Author of our "diversities of gifts," "dividing to every man severally as He will"; || and still more fully from the words of Christ: "The Holy Ghost, whom the Father will send in My name, He shall teach you all things"; "When He, the Spirit of truth, is come, He will guide you into all truth"; "He shall glorify Me; for He shall receive of Mine, and shall show it unto you." ¶ To the same purpose St. Paul speaks: "The things of God knoweth no man, but the Spirit of God. . . . But God hath revealed them unto us by His Spirit." **

And this teaching or revelation is identical with the ancient gift of prophecy, which never "came by the will of man, but men spake from God, being moved by the Holy Ghost." †† So it is said that "the Spirit of God came upon" Saul, ‡‡ and Balaam, §§ and they prophesied. So St. Paul avers that "the Holy Ghost spake by Esaias the prophet." |||

The stirring and guiding of men's hearts belongs

* Eph. iv. 30.

† Acts x. 19.

‡ Acts xiii. 2.

§ Rom. viii. 26.

|| 1 Cor. xii. 11.

¶ St. John xiv. 26; xvi. 13, 14.

** 1 Cor. ii. 11, 10.

†† 2 Pet. i. 21 (R. V.).

‡‡ 1 Sam. x. 10.

§§ Num. xxiv. 2.

||| Acts xxviii. 25.

to the Holy Ghost, because He is God, and "the Spirit of the living God";* and so again St. Paul, in a chapter treating of the Divine influence, after referring to the statement in Exodus, "Moses went in before the Lord (= Jehovah), to speak with Him," makes this comment upon it: "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty."†

In the history of Ananias, "to lie to the Holy Ghost" is used as equivalent to "lying unto God."‡

Again, St. Paul speaks thus of the presence or indwelling of the Spirit: "Your body is the temple of the Holy Ghost which is in you"; and in another place: "Ye are the temple of the living God";§ evidently with the same reference and meaning.

Lastly, the sin against the Holy Ghost, and the heinousness of it,|| are sufficient proofs that He is a Divine Person, and also a distinct Person from the Father and the Son.

We come now to speak of the office of the Holy Ghost. It seems to be implied in the name "Holy," that He is the Author of Holiness in us; and this again is connected with His title in the Nicene Creed, "The Lord and Giver of Life."

As He moved at the Creation upon the waters to quicken dormant powers of being, so He quickens with purifying, invigorating influence, thought and life in human hearts; and holiness is new life, and new life is regeneration. And when we are told that

* 2 Cor. iii. 3.

§ 1 Cor. vi. 19, and 2 Cor. vi. 16.

† 2 Cor. iii. 17.

|| St. Matt. xii. 31.

‡ Acts v. 3, 4.

God in "His mercy saved us," we are also told that the instrumental means employed are "the washing of regeneration and renewing of the Holy Ghost."* This explains Christ's saying that it is necessary to "be born again of water and the Holy Ghost,"† and is in turn explained by the verse descriptive of Baptism: "Ye were washed, ye were sanctified, ye were justified in the name of the Lord Jesus and in the Spirit of our God."‡

And not only sanctification, but union with Christ and the filial relation to the Father are ascribed to the Holy Ghost. "For by one Spirit we are all baptized into one body,"§ and "the love of God is shed abroad in our hearts by the Holy Ghost."|| "As many as are led by the Spirit of God, they are the sons of God."¶ "And because ye are sons, God hath sent forth the Spirit of His Son into our hearts, crying, Abba, Father."**

We have these primary benefits as "the earnest of the Spirit;" we have also His continual help to give them good effect. Man, if unassisted, is unequal to the conflict with sin. "How to perform that which is good I find not; for the good that I would I do not: but the evil which I would not that I do."†† But we are told on the other hand that to rectify natural failing, the Spirit is given, being a "Spirit of power, and of love, and of a sound mind,"‡‡ to check

* Tit. iii. 5.

|| Rom. v. 5.

† St. John iii. 5.

¶ Rom. viii. 14.

‡ 1 Cor. vi. 11 (R. V.).

** Gal. iv. 6.

§ 1 Cor. xii. 12.

†† Rom. vii. 18, 19.

‡‡ 2 Tim. i. 7. "A sound mind" would be more accurately rendered as "correction" or "self-discipline."

unruly will and reckless action. "The Spirit and the flesh are set in opposition, in order that you may not do whatever you please." * And the Christian principle results, that "as we live in the Spirit" (=derive life from His renewal) so we must also "walk in the Spirit," † subject to His direction.

Finally, the office of the Holy Spirit is seen in the institution of the Christian ministry; in the original and successive commission of men authorised to be "dispensers of the Divine mysteries," ‡ and "overseers to feed the Church of God." § Thus at the first on the resurrection evening the disciples "received the Holy Ghost," || and on the Day of Pentecost were endowed with "power from on high." ¶ So again, in answer to the solemn service ** at Antioch, "the Holy Ghost said, Separate (for) Me Barnabas and Saul," and the first Apostles to the Gentiles were sent forth.

Thus we "believe in the Holy Ghost," confessing Him as ever and everywhere present; present with us in the beginning of life when baptized into His name jointly with the name of the Father and the Son, present in continuance, for individual guidance,

* Gal. v. 17, literally translated. The difference between this verse and Rom. vii. 19 is clearer in the original. In *ὁ θελῶ* the indicative gives a definite sense; in *καὶ ἂν θελήτε* the conjunctive with *ἂν* is indefinite, meaning "whatever you are inclined to, whether right or wrong."

† Gal. v. 25.

‡ 1 Cor. iv. 1.

§ Acts xx. 28.

|| St. John xx. 22.

¶ St. Luke xxiv. 49.

** Acts xii. 2. *λειτουργούντων*. *δή* after *ἀφορίσαστε* is more easily explained than expressed; it implies some precedent cause or impulse.

for pastoral organisation, for high and holy fellowship, "for the perfecting of the saints, for the work of the ministry, for the edifying the body of Christ." * And the promise is fulfilled, "that He may abide with you for ever." †

* Eph. iv. 12.

† St. John xiv. 16.

ARTICLE IX.

“THE HOLY CATHOLIC CHURCH, THE COMMUNION OF SAINTS.”

“THE HOLY CATHOLIC CHURCH.” From the consideration and confession of the Triune Godhead—which is the main subject of the Creed—we pass to the effects wrought upon and among men. Mention is first made of the Church, marking the relation of mankind to God; then of its members, marking their relation to one another.

The Church indicates its character by its very name. It is that which “belongs to the Lord,” * the Lord’s house, or body, or society. It is Christ’s own institution for gathering together all who believe in Him, pledging them in acts of faith and service to Him, † “to show forth the praises of Him who hath called them.” ‡

The resurrection morning was the birthday of the Church, the body rising (potentially) with the Head: the Day of Pentecost ushered it into open active life;

* Κυριακός, from Κύριος, the Lord. Hence Κυριακὸς οἶκος, or simply Κυριακόν, Church. In 1 Cor. xi. 20, Κυριακὸν δεῖπνον is the Lord’s supper; in Rev. i. 10, Κυριακὴ ἡμέρα, the Lord’s day.

† Acts ii. 42.

‡ 1 Pet. ii. 9.

"The Lord added to the Church daily such as should (or desired to) be saved." *

It grew with preternatural growth, its branches spreading from country to country, and spoken of plurally as Churches, though without any idea of impairing the unity which from the first was a vital principle. For it was one in origin, as "the household of God, built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone;" † "one body, with one hope, one Lord, one faith;" ‡ one in discipline, sacraments, and ministry; and in this unity it bears visible witness to its Author, "That the world may believe that Thou hast sent Me." § The existence of the Church is an object of faith; we are not assured of its perpetuity upon any natural ground, but only upon the promise of God. Particular Churches have been threatened, || have perished, but the universal Church is sustained by the word of Christ: "Upon this rock I will build My Church, and the gates of hell shall not prevail against it." ¶ In the Old Testament the synonym for Church is congregation; ** it is used in the same sense and with the same latitude, either to denote a particular body of believers or worshippers, or the whole people of Israel, "Thy congregation which Thou hast purchased of old." †† These are words in exact accordance with those of St. Paul: "The Church of God, which He purchased with His own Blood." †‡ In the parables

* Acts ii. 47.

† Eph. ii. 20.

‡ Eph. iv. 4, 5.

§ St. John xvii. 21.

|| Rev. ii. 5.

¶ St. Matt. xvi. 18.

** In Biblical Greek it is the same word, ἐκκλησία.

†† Ps. lxxiv. 2; cf. Exod. xv. 16.

‡‡ Acts xx. 28.

of the Gospel, the Church is characterised as the kingdom of heaven, or of God.* We believe then in the Church as built by God, as belonging to God; we acknowledge it as Holy therefore, for "Holiness becometh thine house, O Lord, for evermore." It is holy through His redeeming love: He "gave Himself for it, that He might sanctify and cleanse it, . . . that He might present it to Himself a glorious Church, . . . holy and without blemish." It is holy through the descent of the Holy Ghost upon it; holy in its offices and ordinances; holy in its promotion and purpose of holiness. In spite of all the warring elements that have disturbed its history, in spite of all corruptions that have checked its due progress, it has within it "a holy seed which is its substance,"† it has exhibited the graces of a "holy calling," the personal sanctity of many faithful members represents the intention and idea of a "Holy Church."

As in essential character the Church is "Holy," so in respect of its framework and extension it is "Catholic." Catholic means universal, and as applied to the Church, signifies its diffusive nature, which on the one hand stands in marked contrast to the exclusiveness and isolation of the Church of Israel, and on the other hand accords with the promise to the Incarnate Son; "Desire of Me, and I shall give the heathen for Thine inheritance, and the utmost parts of the earth for Thy possession:"‡ and with the commission given to the Apostles, "Go, teach

* The first title is peculiar to St. Matthew.

† Isa. vi. 13.

‡ Ps. ii. 8.

all nations ;" * "Go ye into all the world, and preach the gospel to every creature." † But the word Catholic passed into a further sense of orthodox and true ; as applied to particular Churches it signified that they held the true faith, and continued in union with the Church at large. The Catholic Faith was equivalent to the True Faith. It was the saying of a Bishop, "my name is Christian, my surname is Catholic." ‡ It belongs therefore to the Church, as embracing all nations and all classes ; as continuing through all time ; and as containing all necessary and saving truths, clearing and constituting for mankind the one way of perfect Life.

"THE COMMUNION OF SAINTS." This Article is of much later date than the rest, yet it follows the preceding one as its natural complement, representing the individual privileges of the members, as the former does the collective unity of the body. The Church is described under this twofold aspect in Holy Scripture : as "the city of the living God, the heavenly Jerusalem," then as including a "company of angels, the general assembly and Church of the firstborn, and God the Judge of all, and the spirits of just men made perfect." § The saints are, accord-

* St. Matt. xxviii. 19, make disciples of all, μαθητεύσατε.

† St. Mark xvi. 15.

‡ Pacian, Bp. of Barcelona, in the end of the fourth century. The sentence occurs in a letter to the Novatian heretic Sempronian ; "Christianus mihi nomen est, Catholicus cognomen. Illud me nuncupat, istud ostendit." (See Bingham's *Antiq.*, ch. 1. i.)

§ Heb. xii. 22, 23.

ing to Scriptural language, the members of the Holy Church; "sanctified in Christ Jesus, called to be saints"; * their union is derived from Him in whom they live, and is drawn closer in proportion to their nearness and their likeness to Him; they have "fellowship (= communion) one with another," † and also "fellowship with the Father, and with His Son Jesus Christ," and (we may add with St. Paul, who makes it the climax of Divine grace and love) "with the Holy Ghost." ‡

But the meaning of "Saints" is not bounded by time or place, not limited by the "last days" of the Gospel, or to earth. "Behold, all souls are Mine," such is God's claim; § and He takes as His title, "the God of Abraham, Isaac and Jacob." || The name carries us back to the earliest times, and reaches forward to their consummation. The nature of this "communion" cannot be defined; it is wholly spiritual, and "spiritually discerned," but great and practical truths flow from it. We learn to believe that we are born into and belong to a noble lineage and a sacred inheritance; we learn in practice the obligation of worship, the duties of kindliness and charity, we are encouraged in lofty aspirations, and are impelled to "go on unto perfection." ¶ The older Scriptures have this teaching for us, and the later throw a light in fuller measure on it. "Gather My saints together unto Me," ** is the Divine call; and this gathering together

* 1 Cor. i. 2.

† 1 John i. 7, 3.

‡ 2 Cor. xiii. 14.

§ Ezek. xviii. 4.

|| St. Luke xx. 37.

¶ Heb. vi. 1.

** Ps. l. 5.

rests on "covenant and sacrifice." We turn then to the New Testament, and there we find set before us "Jesus, the Mediator of the new covenant, and the blood of sprinkling,"* which speaks, not as "the death of Abel," merely of the propitiatory virtue of sacrifice, but which lifts up His redeemed to bestow on them the "power of an endless life."† Here is the source, and this is the blessing, of the Communion of Saints.

* Heb. xii. 24.

† Heb. vii. 16.

ARTICLE X.

"THE FORGIVENESS OF SINS."

THIS is a promised gift of the Church ; a distinguishing part of the new covenant, and the Gospel message. But how *can* God forgive sins ? We want to understand the heinousness of sin, and the intense reality of the offence when evil enters the kingdom of Him, Who is at once a pure and "righteous Judge."*. In human forgiveness much is due to indifference or forgetting, but it is not so with God. There is a mystery here, solved only in the Person of the Incarnate Son, in Whom "mercy and peace meet with truth and righteousness."† We rest our belief of this Article on the doctrine of the Atonement, in regard to which we have to meet an error of the Socinians. They object, that though it is said in Scripture that men are reconciled to God, it is not said that God is reconciled to men. It seems at first sight in those passages as if St. Paul were more intent on laying down what it is the duty of men to do, than what it is the good will of God to give ; for the difficulty of salvation is more in the backwardness of sinners than in the free grace of the Saviour ; their "iniquities have separated between them and their

* Ps. vii. 12.

† Ps. lxxxv. 10.

God,"* and they are unwilling to "come to Him that they may have life."† But in truth their error is founded on a misconception of the original phrases translated by "reconcile," and "reconciliation," which occur frequently in the Septuagint,‡ and always with the same meaning, of making peace or obtaining favour. For reconciliation cannot but be reciprocal. When the Philistines say of David, "wherewith shall he reconcile himself to his master?"§ they mean, how shall he make peace with Saul, and return into favour with him? In this sense St. Paul says, "God hath reconciled us to Himself by Jesus Christ,"|| but in the next verse he explains this as an act of forgiveness. "Be ye reconciled to God,"¶ i.e. make your peace with God. Again, "we were reconciled to God by the death of His Son;"** the argument is the same as in the previous verse, that God proves His love, in that "while we were yet sinners, Christ died for us," and the meaning is, that having (as sinful man could never do) wholly satisfied God's holy law, Christ obtained for man restoration and forgiveness by that death. Salvation is first of all rescue from the guilt and bondage of sin, to which man has given occasion by his own choice, and which, once contracted, he cannot himself shake off. His rescue originates in the Father's love. †† It may be put more fully thus :

* Isa. lix. 2.

† St. John v. 40.

‡ Lev. xvi. 20 ; Ezek. xlv. 15, 20 ; 2 Chron. xxix. 24.

§ 1 Sam. xxix. 4. || 2 Cor. v. 18. ¶ 2 Cor. v. 20.

** Rom. v. 10, where observe that *καταλλάγντες* is equivalent to *δικαιωθέντες*, "justified," ver. 8.

†† From Ellicott's *Commentary on the New Testament*, Col. i. 13.

"Christ's death was the effect and manifestation, not of the wrath, or justice, or vengeance of God, but of His love; . . . it was not God that was reconciled and man that was thereby induced to love, but God that showed His love and thereby brought back mankind from its long enmity with Him. It was not God that was to be appeased and Christ that was to appease, but 'God was in Christ' and the result was the death of Christ for men. Humble as in the eyes of the contemporary world that solitary death might seem, it expressed and implied the universal love of the Almighty." *

We believe then in "that redemption which is the forgiveness of sins;" † "Your sins are forgiven you for His name's sake." ‡ This was the charter of the Church, that "repentance and remission of sins should be preached in Christ's name unto all nations"; § it was the Gospel privilege that "by Him all that believe are justified from all things from which ye could not be justified by the law of Moses." || It was dependent (as the Nicene Creed affirms) upon baptism, and was so declared to the first converts: "Repent, and be baptized, . . . for the remission of sins." ¶ So it was said to Saul, "Arise, and be baptized, and wash away thy sins;" ** so, we are told, the whole Church is "sanctified and cleansed with the washing of water by the word." †† The last three words are

* Dean Stanley on 2 Cor. v., p. 124.

† Col. i. 14. See note in *Speaker's Commentary*.

‡ 1 John ii. 12.

§ St. Luke xxiv. 47.

|| Acts xiii. 39.

¶ Acts ii. 38.

** Acts xxii. 16.

†† Eph. v. 26.

an important part of the sentence. They serve as a qualifying and explanatory clause to prevent the converts of that day from imagining that the Sacrament of Baptism was to be confounded with any of the magical charms or incantations with which they were familiar. It may be used in our day to prevent any from trusting in the holy rite as an *opus operatum*. It was not the "laver of the water" alone which wrought a sanctifying change, but the Spirit and the Word preached. "By (or 'with,' so R.V.) the Word" seems therefore to signify the additions to the formal rite which consist "in word," viz., "the answer of a good conscience,"* and the solemn formula, "In the Name of the Father and of the Son and of the Holy Ghost;" and so it may be taken to include the whole spiritual element of Baptism, both the acceptance of faith on the part of men, and the grace-giving blessing of God.† The like, but not identical, phrase is found in St. Peter: "Having been begotten again . . . through the word of God which liveth and abideth."‡ There is no direct mention there of baptism, but Christ's earliest words on the subject are not to be forgotten,—"born anew," § presently explained as "born of water and the Spirit." And our Office of Baptism sums up these teachings. It begins by declaring that "forasmuch as all men are conceived and born in sin" it is necessary "to be regenerate and born anew:" and

* 1 Pet. iii. 21. † Ellicott's *Commentary*, Eph. v. 26.

‡ 1 Pet. i. 23; διὰ λόγου ζῶντος Θεοῦ, with which, in v. 25, ῥῆμα κυρίου (the spoken word) seems to be contrasted. The expression in Ephesians is ἐν ῥήματι. § St. John iii. 3, 5.

after prayer to God, on behalf of the child brought to Him, that He would "wash him and sanctify him with the Holy Ghost," it connects "remission of sins" with "spiritual regeneration" as due to or derived from it. Also among the conditions imposed on the baptized is this one, to "constantly believe God's holy Word;" and God is declared to be "the Life of them that believe." Thus "Baptism doth represent unto us our profession." And in the Order of Confirmation we have the thankful assurance (referring to Baptism) that God has "vouchsafed to regenerate His servants by water and the Holy Ghost, and has given unto them forgiveness of all their sins." It must be observed, however, that the remission of sins, accompanying the due administration of Baptism, relates not only to original sin and sins incurred before being baptized, but is available subsequently through life. It is a part of our Christian duty to pray, as Christ has taught, for the forgiveness of our sins; so it is a part of our Christian covenant to be assured of forgiveness upon repentance. "God pardoneth and absolveth all them that truly repent and unfeignedly believe."* And "He hath committed unto us the word of reconciliation"† (so insists the Apostle), making us "ambassadors for Christ." Our Prayer-Book echoes this teaching: "He hath given power and commandment to His ministers to declare and pronounce to His people, being penitent, the absolution and remission of their sins." Thus the draft of the Christian scheme is filled in—God is

* The Absolution in our daily service.

† 2 Cor. v. 19, 20.

the Reconciler, and vests in* His ministers "the word of reconciliation." In the articles of His suffering and death, Christ's work was considered in relation to His Father; here it is seen in its bearing upon man. His work is one thing,—“I have trodden the winepress alone:” † the bringing it home to the subjects of it is another. In His Atonement He identified Himself with His brethren at large; now He identifies Himself with His ministers, according to the promised power of “the keys,” ‡ and the solemn instruction, “He that receiveth you receiveth Me.” §

Herein, it is no straining of the words to say, “Of His fulness have we all received, and grace for (= upon) grace.” But to the gift thus begun in Baptism, renewed upon repentance, assured by the work of the ministry, the further and effectual seal is to be added in the reception of the Sacrament of Holy Communion. For so much is clearly contained in our Lord's own words: “This is My Blood of the New Testament (covenant), which is shed for many for the remission of sins.” || And our Church follows His teaching in her Eucharistic prayer, that in “that sacrifice of praise and thanksgiving . . . we and all the whole Church may obtain the remission of our sins.”

* *Θέμενος ἐν ἡμῖν*, so translated in the *Speaker's Commentary*. Alford renders, “having laid upon us as our office and charge.”

† Isa. lxiii. 3.

‡ St. Matt. xvi. 19. Compare St. John xx. 23. Where see Westcott, who says: “As that (the former) promise gave the power of laying down the terms of fellowship, so this gives a living and abiding power to declare the fact and the conditions of forgiveness.”

§ St. Matt. x. 40.

|| St. Matt. xxvi. 28.

NOTE.

Two classes of errors have arisen in ancient and modern times in respect of this doctrine of sacramental efficacy. The modern error is that of the Socinians; whose name and influence were derived from Faustus Socinus, who settled in Poland in the end of the sixteenth century, and propagated the tenets set forth in the Catechism of Racow. They refused to connect the Remission of Sins with Baptism, and attributed it solely to repentance, or to the profession made at time of baptism; or at most conceded that baptism might serve as a declaration or sealing of such remission (*remissionis declarationem et obsignationem quandam* is the expression of Socinus in his seventh chapter, on Baptism). Whereas in the passages cited above it is clearly taught that by the instrumentality of baptism Christ purifies and sanctifies His members; and the instance of St. Paul and his teaching are alike witnesses of it. It should be added that in the Pastoral Epistles, which are virtually if not formally St. Paul's legacy to the succeeding ages of the Church, Titus is pointedly instructed to attribute saving power to "the washing (*lit.*, laver or bath) of regeneration and renewing of the Holy Ghost;" and to connect together the sacramental gift and the secret operation by which the soul within is continually quickened to newness of life. The words are remarkable: *ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως* (Titus iii. 5), on which we observe that *παλιγγενεσίας* occurs in the New Testament only here and in St. Matt. xix. 28, where it is figuratively taken for the "restitution of all things," the new birth of this fallen but redeemed world (see note in *Speaker's Commentary*, on Titus iii.). Similarly when applied to baptism it must mean the new birth in the visible Church on earth. The structure of the whole sentence leads one to connect *ἀνακαινώσεως* with it and with *λουτροῦ* (although many editors place a comma between them). Bloomfield says, and rightly, in his note, "the expression *ἀνακαιν.* II. Αγ. must be primarily understood of the renovation proceeding from the regenerating grace of baptism; though it must by no means be confined to that, but understood of that moral renovation begun in baptism but

requiring the aid of the Holy Spirit throughout the whole of life."

The other, and ancient, heresy was that of the Novatians, in the middle of the third century; the adherents of Novatian, a Roman presbyter, who opposed Cornelius, A.D. 251, in his election to the see of Rome, and in his treatment of the lapsed. Novatian had been urged on in his course of action by Novatus, who had opposed Cyprian, bishop of Carthage, on the same question of the lapsed, but on different grounds. Novatus denounced Cyprian for severity in insisting on due penance before restoring to Church privileges those who had fallen away under persecution. Novatian denounced the more indulgent rule of Cornelius. He, and subsequently his sect, denied the ministerial power of absolution to the Church altogether; acknowledging but one repentance, viz. in baptism, as available (*μίαν μετάνοιαν, μετὰ δὲ τὸ λουτρὸν μήκετι δύνασθαι ἐλεεῖσθαι παραπεπτωκότα*), and holding that for open and wilful sin after baptism, there was no mercy remaining. Epiphanius, in his work on heresies, replies with the principle that there is an effectual repentance in baptism (*τελεία μετάνοια ἐν τῷ λουτρῷ*); but that those who have lapsed or fallen away are not irrevocably condemned, but the Church offers them opportunity of return (*δίδωσιν ἐπάνοδον*). *Δέχεται οὖν ὁ ἅγιος λόγος, καὶ ἡ ἁγία Θεοῦ ἐκκλησία πάντοτε τὴν μετάνοιαν.* (*Hæres.*, lix. 1, 2.)

ARTICLE XI.

"THE RESURRECTION OF THE BODY."

THE earlier and the common form of this Article was the Resurrection of the Flesh, and in the Aquileian Creed, the Resurrection of this Flesh. But we need not insist on the difference; the sum of the doctrine is the same. It expresses the great change of which Christ is the example and the author: "We shall rise as He has risen." The one truth goes with the other; "Jesus and the Resurrection."* Heretics evaded the doctrine, saying that the resurrection for men was to be only understood metaphorically, and that it was "past already."† Sceptics met it with the question, "How are the dead raised? with what body?"‡ The answer of St. Paul is sufficient: Seeds are reproduced by a Divine law, with corruption as the condition; and so to men "God giveth a body," through death, preserving the identity of the human life in its renewal. Burial is a sowing in which God is the Sower, able to preserve, able to perfect that which He has sown, so that the natural body may be "clothed upon" § with spiritual capacity, and the "body of our humiliation" || be transfigured in newness, but continuity of life.

* Acts xvii. 18.

† 1 Cor. xv. 35, 38, 44.

‡ 2 Tim. ii. 18.

§ 2 Cor. v. 4.

|| Phil. iii. 21.

We believe then as a solemn truth that "Many of them that sleep in the dust of the earth shall awake;"* that, as declared by the Judge Himself, "The hour cometh when all that are in the tombs shall hear His voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done ill, unto the resurrection of judgment."† Bodies and souls shall rise and reunite, not necessarily with precisely and numerically the same particles of which they were composed at or before the hour of dissolution (that is a thing beyond our conception, and against our experience of growth and change, in the course of which our bodies are subject to total alteration without our sense of identity being affected), but with an organisation and consciousness essentially the same.

"Why should it be thought a thing incredible with you that God should raise the dead?"‡ It is not impossible in itself, nay, not improbable, if we consider the immortal nature of the soul attached to the body; if we consider the rewards due to conduct, "that every one may receive the things done in the body;"§ or the analogies of all nature, the course of which is fitly described as a succession of resurrections. And the presumption of reason is confirmed by Revelation. Job was confident of a resurrection;|| so, we must think, was David;¶ Daniel foretold it; ** the Jews expected it.†† But the clear knowledge of

* Dan. xii. 2.

† St. John v. 28, 29, R.V.

‡ Acts xxvi. 8.

§ 2 Cor. v. 10.

|| Job xix. 25.

¶ Ps. xvi. 9, 11; cf. Ps. xxiii. and xxiv. ult.

** Dan. xii. 2.

†† Acts xxiii. 6.

it was reserved for the day of Christ. He showed that it was wrapped up in the opening revelation to the people whom He had chosen, in the mysterious title, "the God of Abraham, the God of Isaac, the God of Jacob." * He declared Himself to be "the resurrection and the life;" † "He both died, and rose, and revived, that He might be Lord both of the dead and the living;" ‡ not of the dead as dead, but as by His power He can raise and renew them in life.

There was a variety of opinions among the Jews as to the resurrection: the Pharisees were distinguished from the Sadducees by belief in it. St. Paul appeals to it as the prevalent feeling among his countrymen. § In times of persecution sufferers had supported themselves by the hope of it. || Yet many held a partial resurrection, that some men should live again and others not; being led into error by the form of Daniel's prophecy, ¶ "Many shall awake," not "All shall awake." Josephus asserts that the Pharisees held a doctrine akin to the transmigration of souls; believing indeed in their immortality, but that the souls of the wicked will be confined in an eternal prison, those of the good will have liberty to live again; ** in another body, that is, upon earth. Some held by an ancient saying that "the sending of the rain was of the just and unjust, but the resurrection of the dead is of the just alone." ††

* Exod. iii. 6; St. Matt. xxii. 32. † St. John xi. 25.

‡ Rom. xiv. 9, "died and lived again," R.V. (more accurately).

§ Acts xxiii. 6, xxiv. 15.

|| 2 Maccabees vii. 9—36, xiii. 43, 44. ¶ Dan. xii. 2.

** *Antiq.*, lib. 18, c. 1, § 3. See more in Biscoe on the Acts, c. iv.

†† Quoted by Pearson from the Bereshith Rabba.

The denial of a bodily resurrection was a characteristic of the widely-spread Gnostic systems. These early Christian followers of men like Hymenæus and Philetus had much in common with the ascetic Jewish sects of Essenes and Therapeutic, and with the Sadducean school. They are refuted by St. Paul, teaching that with the resurrection of the body the future state of rewards and punishments is ultimately bound up ; and affirming "that there shall be a resurrection both of the just and unjust : " * and by the sentence pronounced by the Judge upon all, whether blessed or cursed.† No one is excluded from that final destiny : " As in Adam all die, so in Christ shall all be made alive ; " ‡ " All that are in the graves shall hear His voice, and shall come forth ; " § " We shall all stand before the judgment seat of Christ. " ||

This is the Christian faith and hope ; teaching us among other things these two practical lessons : to keep " always a conscience void of offence, " ¶ and to abound in good works, knowing that our " labour is not in vain in the Lord. " **

* Acts xxiv. 15.

† St. Matt. xxv. 34, 41.

‡ 1 Cor. xv. 22.

§ St. John v. 28.

|| Rom. xiv. 10.

¶ Acts xxiv. 16.

** 1 Cor. xv. 58.

NOTE ON THE REFERENCE TO JOB XIX. 25.

In despite of modern criticism, the statement of the text, at least as to the general bearing of Job's words, is more than defensible. The quotation from S. Jerome, in Pearson, is not too strong: "Quid hac prophetia manifestius? Nullus tam aperte post Christum quam iste ante Christum de resurrectione loquitur."*

The *Speaker's Commentary*, while analysing the passage in detail, says on v. 26: "How this declaration could be explained away so as to destroy its testimony to Job's belief in a perpetuity or restoration of personal consciousness seems a real mystery." And on v. 25: "A very striking declaration of his belief that he himself, himself as the same true living man, would see God. Whether this includes the doctrine of a bodily resurrection may be open to question, but it would be hard to show that any ancient people believed that complete personal identity was separable from the bodily organisation, which is substantially one from the cradle to the grave." And in p. 77: "Job asserts his belief that although he seems to be utterly abandoned by God, yet that very God is surely his Redeemer, and that at the last day, when this dispensation is terminated, He will rise up to vindicate His cause."

* Hierom. Ep. 61 ad Pammachium.

ARTICLE XII.

“AND THE LIFE EVERLASTING.”

WE come to our last Article, the close and climax of all “patient waiting for Christ,”* “the blessed hope of everlasting life.”† For here there is no neutral meaning in the word “life”; it is not a mere synonym with “state” or “existence,” capable either of happiness or suffering. Life is used here, as in the usual tenor of Holy Scripture, in a good sense. Life is the gift of God; in itself it is happiness. “If thou wilt enter into life, keep the commandments.”‡ The alternative side is not referred to. That was reserved for another Creed. It is not as when the subject of Judgment is mentioned, which involves the idea of one sentence for the reprobate, and another for the righteous. Our Creed deals only with the mercies revealed to Christian faith, with the benefits of access to God; it is simply a setting forth of God, and the things which He “hath prepared for them that love Him.” §

* 2 Thess. iii. 5.

† Second Collect for Advent.

‡ St. Matt. xix. 17. Comp. St. Augustin, “Eam quippe vitam æternam dicimus ubi est sine fine felicitas,” and so more fully on Ps. cxix. 77.

§ 1 Cor. ii. 9.

We believe then in everlasting life, as a life of happiness and glory, endless, inconceivable; of which earthly uses and experience can give us no idea, although of necessity imagery is drawn from them to describe it. We are told of white robes, of palms and crowns, of living fountains of water, of gates of pearl and golden streets, of God wiping away all tears, and we reflect with David, "my goods are nothing unto Thee,"* and with St. Paul, that the things of this world are "not worthy to be compared with the glory that shall be revealed."†

But again, everlasting or eternal life,‡ in the Gospel, is not all future: "He that heareth My word, and believeth Him that sent Me, hath eternal life."§ "He that believeth hath eternal life."|| "This is life eternal, that they should know Thee the only true God, and Him whom Thou didst send, even Jesus Christ."¶ This teaching helps towards clearing our conception: the blessedness of everlasting life is derived from the presence of God, from the "fruition of His glorious Godhead," from the reflected glow of

* Ps. xvi. 2.

† Rom. viii. 18.

‡ The Greek *aiónios* seems best represented by "eternal." To render it "everlasting" is to import language which relates only to time into that which admits of no time-measurement. We have glimpses of such a condition in dreams. In them we receive impressions of various kinds—horror, grief, pleasure—but there is no note of time. To our apprehension years may pass in a few moments. *aiónios* is well interpreted as "instantaneous and age-long" by Prof. Westcott, *Historic Faith*, p. 97.

§ St. John v. 24.

|| St. John vi. 47.

¶ St. John xvii. 3 (R.V.).

His perfect love. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be : but we know that, when He shall appear, we shall be like Him ; for we shall see Him as He is." *

* 1 John iii. 2.

APPENDIX.

1. THE NICENE CREED, IN ENGLISH AND IN GREEK—
CRITICAL REMARKS ON THE GREEK—HISTORY AND
CHARACTER AND CLAUSES OF THE CREED.
2. THE ATHANASIAN CREED IN ENGLISH AND IN LATIN—
CHARACTER OF IT—ITS WARNINGS ; HOW THEY ARE
TO BE UNDERSTOOD—EXTRACT FROM F. D. MAURICE.
3. A LIST OF ANCIENT HERESIES—EXTRACT FROM PRO-
FESSOR MOZLEY.

THE (SO-CALLED) NICENE CREED.

IN ENGLISH.

I Believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible :

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of His Father before all worlds, God of God, Light of Light, Very God of very God, Begotten not made, Being of one substance with the Father : By Whom all things were made : Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day He rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father, And He shall come again with glory to judge both the quick and the dead : Whose kingdom shall have no end.

And I Believe in the Holy Ghost, the Lord and Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I Believe one Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, And the life of the world to come. Amen.

THE (SO-CALLED) NICENE CREED.

IN GREEK.

Πιστεύομεν εἰς ἓνα Θεόν, Πάτερα παντοκράτορα, ποιητὴν οὐρανοῦ καὶ γῆς, ὁρατῶν τε πάντων καὶ ἀοράτων.

Καὶ εἰς ἓνα Κύριον Ἰησοῦν Χριστόν, τὸν Υἱὸν τοῦ Θεοῦ τὸν μονογενῆ, τὸν ἐκ τοῦ Πατρὸς γεννηθέντα πρὸ πάντων τῶν αἰώνων· φῶς ἐκ φωτός, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ, γεννηθέντα, οὐ ποιηθέντα, ὁμοούσιον τῷ Πατρί· δι' οὗ τὰ πάντα ἐγένετο, τὸν δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα ἐκ τῶν οὐρανῶν, καὶ σαρκωθέντα ἐκ Πνεύματος ἁγίου καὶ Μαρίας τῆς παρθένου, καὶ ἐνανθρωπήσαντα. σταυρωθέντα τε ὑπὲρ ἡμῶν ἐπὶ Ποντίου Πιλάτου, καὶ παθόντα, καὶ ταφέντα, καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφάς· καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς, καὶ καθεζόμενον ἐκ δεξιῶν τοῦ Πατρὸς, καὶ πάλιν ἐρχόμενον μετὰ δόξης κρῖναι ζῶντας καὶ νεκρούς· οὗ τῆς βασιλείας οὐκ ἔσται τέλος.

Καὶ εἰς τὸ Πνεῦμα τὸ ἅγιον, τὸ Κύριον, (καὶ) τὸ ζωοποιόν, τὸ ἐκ τοῦ Πατρὸς ἐκπερευόμενον, τὸ σὺν Πατρὶ καὶ Υἱῷ συμπροσκυνούμενον καὶ συνδοξαζόμενον, τὸ λαλῆσαν διὰ τῶν προφητῶν· εἰς μίαν ἁγίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν· ὁμολογοῦμεν ἓν βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν, προσδοκῶμεν ἀνάστασιν νεκρῶν, καὶ ζωὴν τοῦ μέλλοντος αἰῶνος. Ἀμήν.

OBSERVATIONS ON THE GREEK TEXT.

THE form runs in the plural (*πιστεύομεν* not *πιστεύω*, *ὁμολογοῦμεν*, *προσδοκῶμεν*), as no doubt it was put forth by the Council; the singular, and English, form represents the adaptation for recital by catechumens or worshippers. The Creed was first introduced into the Liturgy in the Church of Antioch, A.D. 471.

Θεὸν ἐκ Θεοῦ (= God of God) is omitted as not found in the copy, or the Latin versions, of the Council of Chalcedon.* Yet the clause is in the Creed as first published in the shorter form,† and in the Creed of Cæsarea proposed by Eusebius, and accepted as the basis of the Nicene Creed. Also it occurs in the second Antiochian Creed. The variety of reading, therefore, is very intelligible.

Καὶ (before *τὸ ζωοποιόν*) is omitted in two of the oldest copies, but attested by the Latin version. Routh prints it in his *Opuscula*, p. 383, and see his note, p. 454. Bishop Hefele (*History of the Councils*, vol. ii., p. 350) omits it.

This Creed, called in the Chalcedonian definition of Faith the Creed of the 318, marking the number of bishops present, was authorised at the Council of Nice in A.D. 325, and completed by the Council of Constantinople

* Routh, *Opuscula*, p. 454, note.

† Bingham's *Antiquities*, B. x., ch. iv., sect. 14.

in A.D. 381 ; the clauses which follow the mention of the Holy Ghost being then added. Yet those clauses were not new—this fuller form having been in substance accepted and used for many years before, as Epiphanius testifies.

Theodosius the emperor, in the following year (382) summoned a fresh Synod at Constantinople, which sent out a letter affirming in emphatic terms the Nicene Confession and their adherence to it.† They said, “ By it we are taught to believe in the Name of the Father and the Son and the Holy Ghost, and consequently in one and the same Godhead, power, and essence of the Father, the Son, and the Holy Ghost ; and in the same dignity and the same eternal dominion in three absolutely perfect, that is, three perfect Persons, so that neither can the heresy of Sabellius, which confounds the hypostases,‡ that is, does away with their separate Personality, find any room ; nor can the blasphemy of the Eunomians,§ Arians, and Pneumatomachians be admitted, which divides the Being, or the Nature, or the Godhead, and joins on to the uncreated Trinity equal in being and eternity a later born, created, or strange (*ἐτερουσίον*) nature.”

As compared with the earlier or Apostles' Creed, the Nicene is enlarged and explanatory. It incorporated a distinctive doctrine in the word *ὁμοούσιος*, consubstantial

* See Bingham, B. x., ch. iv., sect. 15.

† Hefele, vol. ii., B. viii., p. 379.

‡ Wordsworth, on Heb. i. 3, notes this sense of *ὑπόστασις* as post-Nicene, and that in Scripture it means Essence. The A.V. translates it as Person ; the R.V. as Substance.

§ The disciples of Eunomius, also called Anomœans and Heterousiasts, who held that the Son was unlike (*ἀνόμοιος*) the Father, and of a different Essence. They took their stand on pure dialectics, paying no regard to Bible or Church teaching, turning *τὴν θεολογίαν* (as Theodoret said) into *τεχνολογίαν*.

= of one substance with ; a word adopted and maintained in opposition to Arius and his partisans, a section of whom (the Semi-Arians), to evade the force of it, contended for the term *ὁμοούσιος* = of like substance. There had been some difficulty in establishing the term *ὁμοούσιος*, and some plausible objections to adopting it. It was pretended that under cover of it Sabellians had crept into the ranks of the orthodox, inasmuch as the term might be understood in the sense of Personal Oneness. Therefore many Eastern bishops, though no way inclined to Arianism, were suspicious of the expression. It was, however, finally agreed to, as a reprobation, once for all, of the Arian heresy.

The clauses descriptive of the Holy Ghost were designed to refute the Macedonian heresy,* which denied His equality with the Father and the Son, and classed Him with angels as a ministering spirit.

“The Lord”: this title for the Holy Ghost is taken directly from 2 Cor. iii. 17, 19. The Greek wording is more forcible than the English.

Another clause is of historical importance, viz. “proceedeth from the Father and the Son.” The last three words are a later addition to the Creed made by Western Churches, though at what date is not known. They were formally adopted by the Spanish Council of Toledo, A.D. 589 ; but when the matter was referred to Pope Leo III. in the ninth century, he pronounced against them as unauthorised, and had the Creed in its genuine form engraved publicly on silver in Latin and Greek. This interpolation, known as *Filioque*, is the cause of the still existing schism between the Latin and Greek Churches.

The Greek Fathers kept very closely to the phrase of Scripture, and the words of Christ, “proceedeth from the

* The Macedonians were also called Pneumatomachians.

Father": * yet they allowed as an equally certain truth that "He receiveth of the Son,"† and, therefore, they virtually acknowledged the same thing which the Latins understood by Procession, viz. that He received His essence from the Son, which is a Scriptural truth. For He is termed "the Spirit of Jesus Christ,"‡ and "the Spirit of the Son";§ and we read "The Comforter whom I will send unto you from the Father";|| also that Christ "breathed on them and said, Receive ye the Holy Ghost."¶

Although, therefore, this addition to the Creed, without the assent of the Eastern Church, is not justifiable, yet in itself it expresses a fundamental truth.

* St. John xv. 26. Yet there is a difference between the phrase of the Gospel *παρὰ τοῦ Πατρὸς*, and that of the Creed *ἐκ τοῦ Πατρὸς* (see Westcott's note for the explanation). *παρὰ* properly belongs to the mission of the Spirit in the Church, *ἐκ* to the Eternal Procession (see the quotation following from Epiphanius).

† St. John xvi. 14. Epiphanius defines the Holy Ghost as *ἀκτιστον* (uncreate) *ἐκ Πατρὸς ἐκπορευόμενον καὶ τοῦ Τιοῦ λάμβανον* (*Hæres.*, lxix. 52).

The Oriental argument that the *Filioque* implied two *ἀρχαί* in the Godhead, whereas the Father is the One *Ἀρχὴ θεότητος* = source of Deity, resembles the argument of Macedonius, who, through confusing Procession and Generation, denied the Deity of the Spirit because that involved *δύο ἀρχαί*.

‡ Phil. i. 19; cf. Rom. viii. 9.

§ Gal. iv. 6.

|| St. John xv. 26.

¶ St. John xx. 22.

THE ATHANASIAN CREED.

IN ENGLISH.

- 1 *Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith.*
- 2 *Which Faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.*
- 3 *And the Catholic Faith is this, That we worship one God in Trinity, and Trinity in Unity;*
- 4 *Neither confounding the Persons, nor dividing the Substance.*
- 5 *For there is one Person of the Father, another of the Son, and another of the Holy Ghost.*
- 6 *But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the Glory equal, the Majesty co-eternal.*

IN THE ORIGINAL LATIN.

- 1 *Quicumque vult salvus esse, ante omnia opus est ut teneat Catholicam Fidem.*
- 2 *Quam nisi quisque integram inviolatamque servaverit, absque dubio in æternum peribit.*
- 3 *Fides autem Catholica hæc est: Ut unum Deum in Trinitate, et Trinitatem in Unitate veneremur;*
- 4 *Neque confundentes Personas, neque Substantiam separantes.*
- 5 *Alia est enim Persona Patris, alia Filii, alia Spiritus Sancti.*
- 6 *Sed Patris et Filii et Spiritus Sancti una est Divinitas; æqualis Gloria, cœterna Majestas.*

IN ENGLISH.

- 7 *Such as the Father is, such is the Son, and such is the Holy Ghost.*
- 8 *The Father uncreate, the Son uncreate, and the Holy Ghost uncreate.*
- 9 *The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible.*
- 10 *The Father eternal, the Son eternal, and the Holy Ghost eternal.*
- 11 *And yet they are not three eternals, but one eternal.*
- 12 *As also there are not three incomprehensibles, nor three uncreated; but one uncreated, and one incomprehensible.*
- 13 *So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty.*
- 14 *And yet they are not three Almighties, but one Almighty.*

IN THE ORIGINAL LATIN.

- 7 *Qualis Pater, talis Filius, talis et Spiritus Sanctus.*
- 8 *Increatus Pater, increatus Filius, increatus et Spiritus Sanctus.*
- 9 *Immensus Pater, immensus Filius, immensus et Spiritus Sanctus.*
- 10 *Æternus Pater, æternus Filius, æternus et Spiritus Sanctus.*
- 11 *Et tamen non tres æterni, sed unus æternus.*
- 12 *Sicut non tres increati, nec tres immensi, sed unus increatus, et unus immensus.*
- 13 *Similiter Omnipotens Pater, Omnipotens Filius, Omnipotens et Spiritus Sanctus.*
- 14 *Et tamen non tres Omnipotentes, sed unus Omnipotens.*

IN ENGLISH.

IN THE ORIGINAL LATIN.

15 *So the Father is God,
the Son is God, and
the Holy Ghost is God.*

15 Ita Deus Pater, Deus
Filius, Deus et Spiritus
Sanctus.

16 *And yet they are not three
Gods, but one God.*

16 Et tamen non tres Dii,
sed unus est Deus.

17 *So likewise the Father
is Lord, the Son Lord,
and the Holy Ghost
Lord.*

17 Ita Dominus Pater,
Dominus Filius,
Dominus et Spiritus
Sanctus.

18 *And yet not three Lords,
but one Lord.*

18 Et tamen non tres
Domini, sed unus est
Dominus.

19 *For like as we are com-
pelled by the Christian
verity to acknowledge
every Person by Him-
self to be God and
Lord;*

19 Quia sicut singillatim
unamquamque Per-
sonam Deum et
Dominum confiteri,
Christiana veritate
compellimur :

20 *So are we forbidden by
the Catholic Religion
to say, There be three
Gods, or three Lords.*

20 Ita tres Deos aut
Dominos dicere
Catholica religione
prohibemur.

21 *The Father is made of
none, neither created,
nor begotten.*

21 Pater a nullo est factus,
nec creatus, nec geni-
tus.

22 *The Son is of the Father
alone, not made, nor
created, but begotten.*

22 Filius a Patre solo est,
non factus, nec
creatus, sed genitus.

23 *The Holy Ghost is of
the Father and of the
Son, neither made, nor
created, nor begotten,
but proceeding.*

23 Spiritus Sanctus a Patre
et Filio, non factus,
nec creatus, nec geni-
tus est, sed procedens.

IN ENGLISH.

- 24 *So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.*
- 25 *And in this Trinity none is afore, or after other; none is greater, or less than another.*
- 26 *But the whole three Persons are co-eternal together and co-equal.*
- 27 *So that in all things, as is aforesaid, the Unity in Trinity, and the Trinity in Unity is to be worshipped.*
- 28 *He therefore that will be saved must thus think of the Trinity.*
- 29 *Furthermore, it is necessary to everlasting salvation, that he also believe rightly the Incarnation of our Lord Jesus Christ.*
- 30 *For the right Faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man.*

IN THE ORIGINAL LATIN.

- 24 *Unus ergo Pater, non tres Patres; unus Filius, non tres Filii; unus Spiritus Sanctus, non tres Spiritus Sancti.*
- 25 *Et in hac Trinitate nihil prius aut posterius, nihil majus aut minus.*
- 26 *Sed totæ tres Personæ coæternæ sibi sunt et coæquales.*
- 27 *Ita ut per omnia, sicut jam supra dictum est, et Unitas in Trinitate, et Trinitas in Unitate veneranda sit.*
- 28 *Qui vult ergo salvus esse, ita de Trinitate sentiat.*
- 29 *Sed necessarium est ad æternam salutem, ut incarnationem quoque Domini nostri Jesu Christi fideliter credat.*
- 30 *Est ergo Fides recta, ut credamus et confiteamur, quia Dominus noster Jesus Christus, Dei Filius, Deus pariter et homo est.*

IN ENGLISH.

IN THE ORIGINAL LATIN.

- | | |
|---|--|
| <p>31 <i>God, of the Substance of the Father, begotten before the worlds ; and Man, of the Substance of His Mother, born in the world ;</i></p> | <p>31 Deus est, ex Substantia Patris ante sæcula genitus ; Homo, ex Substantia Matris in sæculo natus.</p> |
| <p>32 <i>Perfect God and perfect Man, of a reasonable soul and human flesh subsisting ;</i></p> | <p>32 Perfectus Deus, perfectus Homo, ex anima rationali et humana carne subsistens.</p> |
| <p>33 <i>Equal to the Father, as touching His Godhead ; and inferior to the Father, as touching His Manhood.</i></p> | <p>33 Æqualis Patri secundum Divinitatem : minor Patri secundum Humanitatem.</p> |
| <p>34 <i>Who although He be God and Man, yet He is not two, but one Christ.</i></p> | <p>34 Qui licet Deus sit et Homo, non duo tamen, sed unus est Christus.</p> |
| <p>35 <i>One ; not by conversion of the Godhead into flesh, but by taking of the Manhood into God.</i></p> | <p>35 Unus autem non conversione Divinitatis in carnem, sed assumptione Humanitatis in Deum.</p> |
| <p>36 <i>One altogether ; not by confusion of Substance, but by unity of Person.</i></p> | <p>36 Unus omnino, non confusione Substantiæ, sed unitate Personæ.</p> |
| <p>37 <i>For as the reasonable soul and flesh is one man, so God and Man is one Christ.</i></p> | <p>37 Nam sicut anima rationalis et caro unus est homo ; ita Deus et Homo unus est Christus.</p> |

IN ENGLISH.

38 *Who suffered for our salvation, descended into hell, rose again the third day from the dead.*

39 *He ascended into heaven, He sitteth on the right hand of the Father, God Almighty; from whence He shall come to judge the quick and the dead.*

40 *At whose coming all men shall rise again with their bodies, and shall give account for their own works.*

41 *And they that have done good shall go into life everlasting; and they that have done evil into everlasting fire.*

42 *This is the Catholic Faith, which except a man believe faithfully, he cannot be saved.*

IN THE ORIGINAL LATIN.

38 Qui passus est pro salute nostra, descendit ad inferos, tertia die resurrexit a mortuis.

39 Ascendit ad cœlos, sedet ad dexteram Dei Patris Omnipotentis, inde venturus est judicare vivos et mortuos.

40 Ad cujus adventum omnes homines resurgere habent cum corporibus suis, et reddituri sunt de factis propriis rationem.

41 Et qui bona egerunt ibunt in vitam æternam, qui vero mala, in ignem æternum.

42 Hæc est Fides Catholica, quam nisi quisque fideliter firmiterque crediderit, salvus esse non poterit.

This formula is incorrectly attributed to Athanasius. Both authorship and date are uncertain; it is probably a Creed of the fifth century.

Its distinguishing features are the monitory (misnamed

damnatory) clauses, and its uncompromising statement of the value of Christian Faith.

The other Creeds set out the mercies of Revelation ; this adds the danger of rejecting them. The others declare the faith ; this insists also on its necessity. This, too, alone insists on the necessity of good works.

Two cautions may be given as to the translation. *Quicumque vult* (for it is a Latin Creed), Whosoever will be saved, means literally, *Whosoever desires to be saved*; and *immensus*, which is rendered incomprehensible, is to be understood in the sense of *immeasurable* or boundless. The first verse, "Before all things hold the Catholic faith," is plainly Scriptural in tenor. Compare "Earnestly contend for the faith once for all delivered to the saints." * Compare also the stress laid on, "Coming in the unity of the faith," "with one soul striving for the faith of the gospel," "the righteousness of God through faith in Christ Jesus." †

The warning of the second verse corresponds to that in St. Mark, "He that believeth not shall be damned," ‡ and to St. Paul's saying, "If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha." §

And the closing warning of the Creed answers to Christ's own words, "Depart from Me. . . . And these shall go away into everlasting punishment, but the righteous into life eternal." ||

If this Creed is solemn in its admonitions, so are the Gospels. If it be objected that the errors denounced are

* Jude 3.

† Eph. iv. 13 ; Phil. i. 27 ; Rom. iii. 22 ; to which may be added Rev. xiv. 12 ; Gal. ii. 20 ; iii. 26 ; Heb. xi. 6.

‡ St. Mark xvi. 16.

§ 1 Cor. xvi. 22. Maranatha, as an appeal to the coming of the Judge, adds force to the Anathema.

|| St. Matt. xxv. 41, 46. Comp. St. John v. 29.

venial, let it be remembered that the Creeds have come down to us as Confessions of faith; that their very purpose was to declare and uphold the Faith; that when they were drawn up the faith of Christ and true idea of God was a matter of life and death; and that if, when the struggle has passed away, any have come to undervalue what they contended for, it is that "love has waxed cold." Weigh this Creed as a whole; it will be found a comprehensive summary of truth, laying down the rule of faith as a foundation, following it out in its issues of good and evil. For true belief is closely connected with right action; and, on the other hand, he "that doeth God's will shall know of the doctrine."

I subjoin, in conclusion, the thoughts of a great teacher upon this Creed:—

"What it teaches me is this: To know God is eternal life; not to know Him is eternal death. That belief thoroughly entertained, instead of making us uncharitable would be the very ground and root of our charity (p. 148).

"If I took the Athanasian Creed to mean that any one who does not hold certain intellectual notions about the Trinity must 'perish' . . . I must take it to condemn not Unitarians, etc., merely, but all whose minds have not been exercised in logical inquiries. . . . I must take it to exempt not the meek and lowly, but many who have been the reverse, proud disputers . . . orthodox—without being in any moral state which the Holy Ghost can recognise.

"I reject that sense as being simply impossible.

"But what other sense!—the very reverse—the name of the Trinity, the Father, Son and Holy Ghost, is as the Fathers and Schoolmen said continually, the name of the Infinite Charity, the Perfect Love, the full vision of which is that Beatific Vision for which saints and angels long, even while they dwell in it. To lose this, to be separated from this, to be cut off from the name in which we live and move and have our being, is everlasting death. There is no other account to be given of that state into which we fall, when we are divided

from Him, Who is the life, the eternal life of His creatures (p. 413).

“ *Quicumque vult*, whoever wishes to be saved—from what? Assuredly from that which is damning him—from his pride, lust, etc., from all that is unlike the image of God revealed in Christ. Do you, who come to church, wish to be saved from these curses which are destroying, and will destroy you, let your profession be what it may? Then hold the Catholic faith; believe in the Name into which you are baptized; believe in the Infinite Charity which is surrounding and seeking to possess you, and penetrate you. Be assured that, so far as you say, this Charity is not compassing the Universe, not seeking to bring all into its circle; so far you contract the Catholic Faith, so far you deny the Trinity” (p. 563).

(The above are extracts from *F. D. Maurice's “Letters,”*
Vol. II.)

A LIST OF ANCIENT HERESIES.

"The body of truth once for all delivered to Christians is necessarily definite, positive, dogmatic. Faith cannot rest upon negations. But dogma is not peculiar to Christian creed and Catholic truth. Heresies are also dogmatic. Their fault is that their dogma is narrow, not comprehensive; one-sided and partial, not Catholic: the truth which they insist on involves the rejection of another.

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| <i>Arians</i> | said, Jesus Christ is Son of God—therefore not co-eval with the Father. |
| <i>Nestorians</i> | „ He was Man and God—therefore He was two Persons. |
| <i>Apollinarians</i> | „ He was not two Persons—therefore not perfect Man and perfect God. |
| <i>Eutychians</i> | „ He was only one Person—therefore He had only one Nature. |
| <i>Monothelites</i> | „ He was only one Person—therefore He could have only one Will. |
| <i>Macedonians</i> | „ The Holy Ghost is the Spirit of the Father—therefore He is not a Person distinct from the Father. |
| <i>Sabellians</i> | „ God is One—therefore He cannot be Three. |
| <i>Manicheans</i> | „ Evil is not derived from God—therefore it must be an original substance independent of Him. |
| <i>Gnostics</i> | „ The Deity is infinite—He cannot really assume a finite body. |
| <i>Novatians</i> | „ There is but one Baptism for remission of sin—therefore no remission for sin after Baptism. |

The Church Creed steered between extremes, and united opposites; adhering to a complex original idea, it balanced one tendency in it by another."

(*Extracted from Mozley's "Theory of Development."*)

